تەكلىماكاندىن سالام

ھازىرقى زامان ئۇيغۇر تىلى قوللانمىسى

Greetings from the Teklimakan:

a handbook of Modern Uyghur

Volume 1

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TABLE OF CONTENTS

Preface

What is Uyghur?

Modern Uyghur, pronounced [ʔʊɪˈʁʊː] (roughly ooi-ĞOOR) is known in Uyghur as *Hazirqi zaman Uyghur tili* هازىرقى زامان ئۇيغۇر تىلى, less formally as *Uyghur tili*ئۇيغۇر تىلى (also written Уйғур тили, Uyƣur tili) or *Uyghurche* ئۇيغۇرچە (Уйғурчә, Uyƣurqə).[1] Uyghur is a southeastern Turkic language (ISO 639-3: uig) spoken by approximately 10 million people in Chinese Turkestan (Xinjiang / Sinkiang 新疆 Uyghur Autonomous Region) in western China,[2] as well as in neighboring Kazakhstan, Kyrgyzstan, and in smaller diaspora communities around the world.

Uyghur is one of 56 official languages of the People's Republic of China. It has three dialects (northern, Khotan (Hotän, Xoten), and Lop Nur), and a number of local vernaculars. Modern Uyghur is typologically similar to modern Uzbek (with which it shares a medieval ancestral language, Chaghatay), and Uyghur serves as a lingua franca (common language of communication) for many other ethnic groups in Xinjiang, such as the Tatars, Uzbeks, Sibes, Huis (Dunggans), Kazakhs, Kyrgyz, Russians, and Oyrat Mongols. The Uyghur language has exerted a strong influence on the other languages of the region, including on the varieties of Northwest Chinese spoken in the region. It in turn has been influenced (particularly in vocabulary and intonation) by dominant languages in the region, with Xinjiang Uyghur being influenced by Chinese, and CIS Uyghur being influenced primarily by Russian.

The Old Uyghur language was spoken in the southern Tarim Basin (i.e. the area that is today southern Xinjiang) between the 9th and 13th centuries; it was a blending of Old Turkic, the Central Asian Turkic Chaghatay language, and local Tarim Basin language varieties. These local varieties included Indo-European varieties in the north-central Tarim Basin, and south-Siberian type Turkic varieties in the eastern regions. The oases surrounding the Tarim Basin were quite autonomous before the mid-twentieth century; that the oases of different sub-regions were under different political control resulted in considerable variation among the local language varieties, a variation which is partially audible even today. The area around Kashgar was part of the Qaraxanid (Karakhanid) state and incorporated a layer of Persian and Qarluq Turkic on an Old Uyghur base. The southern oasis of Khotan and the north-central oasis of Turfan were most influenced by ancient Indo-European languages like Tocharian (as well as, to a lesser extent, Korla and Aqsu). The eastern oases of Qumul (Hami) and Turpan were during the Old Uyghur period Idikut states, partly settled and influenced by Turks from the north speaking varieties of Old Turkic that most closely resemble south Siberian Turkic languages; the best-preserved remnant of this migration is the Sarigh Yugur language spoken south of this area in today's Gansu province. The ebb and flow of introduced religions in the region contributed to linguistic and cultural admixture up to the pre-modern period: Buddhism during the Old Uyghur period contributed to the relative homogeneity of the north-central varieties at that time, and contributed some Sanskrit vocabulary to Uyghur; Islam from the 10th century onwards in the Kashgar region,

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[1] Some alternate names for the language and ethnic group are: Uighur, Uyğur, Eastern Turki, 維吾爾(語)/维吾尔(语) Wéiwú'ěryǔ, Уйгурский (язык), Neuuigurisch, and Ouïgour. The ethnonym and language name is often pronounced "WEE-gur" in English.

[2] The current formal and official name of the main Uyghur area is the *Xinjiang Uyğur Autonomous Region* (XUAR or simply *Xinjiang*, sometimes written *Sinkiang*). The region is also referred to as *Chinese Turkestan* or *Eastern Turkestan*. None of these terms is considered politically neutral; cautious Uyghur learners may wish to use the shortened official name of the region, or resort to city names and geographical designations (e.g. Tarim Basin).

and from the 13-14th century onwards in the eastern region hastened some homogenization of the Turkic varieties across the Tarim Basin. Besides Islam, the extension of Chaghatay and Mongol rule to these easternmost oases contributed to the leveling of the local language varieties across the Tarim Basin. Nonetheless, due to the myriad of distinct ethnic, political, and religious histories, many oases retained distinct linguistic features.

While during the Qaraxanid period and beyond, Kashgar Uyghur was a valued medium of inter-oasis communication, by the 19th century a more homogenized variety of the language, spoken in the northwestern Ghulja (Yili, Ili) region came to be dominant as part of a Jadadist movement sweeping Central Asia. Ghulja, with its temperate climate and favorable location between the Chinese and Russian spheres of influence, was settled by Uyghur and other migrants, particularly from the 17th century onwards. This Ghulja variety laid the foundation for the modern standard language.

Why study Uyghur?

The language is a gateway to Uyghur culture, about which much research has appeared in English in the last decade. A non-comprehensive list of recent publications as examples would include the fields of anthropology (Bellér-Hann 2008, Kamberi 2005), modern and historical archaeology of the region (Kuzmina and Meir 2007, Mei et al. 2002, Stein 1907), music (Light 2008, Harris 2008), language ideology (Dwyer 2005), history (Millward 2007), and politics (Becquelin 2004, Bovingdon 2004). Knowing Uyghur allows you access to people and written sources in Xinjiang and Uyghur-speaking areas within the Commonwealth of Independent States, particularly in Kazakhstan and Kyrgyzstan. Uyghur can also be a helpful "gateway" to other Turkic languages, which will be easy to learn after you've learned Uyghur, especially Uyghur's most closely-related neighboring language, Uzbek.

Beyond modern Uyghur culture, studying Uyghur allows the study of traditional Uyghur herbal medicine, Central Asian religious history (e.g. Indian, Tibetan, and Chinese Buddhism, Manichaeism, Nestorian Christianity, Zoroastrianism, and Sufism) in the Tarim Basin context; it also allows for an exploration of the rich art history and archaeology of the region. Desert water conservation techniques through the Uyghur *karez* system have only begun to be studied.

The region has also had centuries of interaction with neighboring groups not only in China, but also in what are now the Central Asian nations, as well as Afghanistan, Pakistan, Russia and Siberia, and Mongolia. Being able to converse and read Uyghur allows a nuanced understanding of these regional interactions.

Why this is a free textbook

Our goal is to allow a reader to build language competence, balancing an understanding of grammar with language usage in the Uyghur social context. It is an urgent priority of ours to make a learner-centered linguistically informed Uyghur language textbook widely available. For a major Central Asian language (and a major minority language of China), there are surprisingly few Uyghur materials available for language learners. In particular, there are hardly any non-Chinese language textbooks whose goal is to build comprehensive language competence; most of the otherwise useful available sources are either conversation books oriented towards "survival Uyghur," or solely grammatical descriptions. This textbook aims to systematically guide the language learner through grammar *and* contextualized usage via graded situational texts, and provides plenty of opportunity for learners to practice their skills via exercises.

By making this linguistically-informed textbook freely available in pdf format over the internet, we hope to remove barriers to the learning of the Uyghur language, and Turkic languages in general. The dissemination format via internet also drastically shortens the publication cycle: we are able to publish a first edition quickly, and an unlimited number of subsequent editions can appear at minimal cost. We encourage reader feedback on any aspect of the textbook directed to the address **uyghur@ku.edu**.

We gratefully acknowledge the critical support of the University of Kansas (see Acknowledgments below), yet easily 95% of the effort involved in the production of this textbook was an uncompensated volunteer effort on the part of the authors.

In order to balance reasons of time, cost, demand, and quality, this textbook is based on constructed, graded dialogues illustrating grammatical and usage information and accompanied by audio recordings of the texts. These copyrighted works are the product of nearly a decade of research, yet with proper citation are freely available for download, reproduction, and distribution, as long as that distribution is at no cost. In this way, we believe the most people are served.

How to use this Textbook

Introduction

The introduction provides a grammatical overview, a comparison of Uyghur writing systems, and instructions on writing and pronouncing Uyghur. A list of references for further reading is provided.

Lessons 1-15

1. At the beginning of each lesson is a text box indicating the **major concepts** and grammatical structures introduced in that lesson. Use this for orientation and review.
2. The **major grammatical points** are briefly introduced and exemplified on the first page of each lesson. This provides a quick overview, with examples, of the lesson's contents.
3. Two to four **Dialogues** illustrate the concepts presented.[3] They correspond to the accompanying audio CD if accompanied by the audio icon. The volume begins with texts in Latin transliteration and Arabic-script Uyghur, and starting with Lesson 5, only Arabic-based Uyghur is used.
4. Numbered **Example sentences** are given in Latin- and Arabic-script Uyghur through Lesson 6; thereafter, only Arabic-script examples are given. All examples are accompanied by English translation.
5. **New Vocabulary** lists
    a. New words are presented in Latin- and Arabic-script Uyghur, and in English translation.
    b. Stressed syllables are underlined, e.g. *déhqan* 'farmer.'
    c. Verbs are followed by a hyphen (-), e.g. *qil-*.
    d. Until Lesson 11, all "dictionary forms" of **verbs** in *-mAK* and *-(I)sh* (nominalized infinitives) are given in parentheses after a verb stem, e.g. *al- (almaq, élish)*; this

[3] As constructed, illustrative dialogues, these do not constitute "authentic" language material. However, as the collocations and phrases are drawn from everyday speech, they do provide a naturalistic environment in which to observe the newly-introduced structures, forms, and usages.

allows familiarity with dictionary forms and practice with harmonic and vowel-raising processes.

e. Beginning in Lesson 11, the *-mAK* and *-(I)sh* forms are only given if irregular.
f. If verbs require a certain case suffix on nominal arguments, these suffixes follow after the verb form is listed in square brackets, so [+GA] indicates that the verb is governed by the dative case (e.g. *bar-* [+GA], as in: *Men bazar**gha bar**imen*. 'I go to the market.'), and transitive verbs are marked with the accusative [+ni], e.g. *uchrat-* [+ni].
g. A small group of nouns with a basic form CVCC (consonant-vowel-consonant-consonant) appear to behave irregularly with suffixation; examples of suffixed forms appear after the base form, e.g. *köngül (könglüm, köngli*).

6. Step-by-step detailed **Explanations of the new grammar points**, also in tabular format;
7. **Language use notes:** Knowing the grammar is only half the battle in language learning; these usage notes explain the social implications of using particular vocabulary items or grammatical constructions.
8. **Exercises** to reinforce the new vocabulary and grammar learned.

How to enhance your learning experience

1. Simulate an immersion experience in Uyghur culture

To whatever extent possible, try to simulate the experience of being in a Uyghur-speaking environment: hearing (and struggling to understand) native speakers use Uyghur, and observing not just what words and grammar they use, but also how they express culturally important things such as politeness, respect, hospitality, humor, and what it means to be male and female.

Simulating immersion is possible even without having any Uyghurs around: after reading each new lesson's grammatical overview, make it a habit to *first* listen to that chapter's audio dialogues several times. Don't worry if you don't understand much; just listen several times, noting the rhythm and intonation of the language as well as the vocabulary and grammar. Only then look over the vocabulary list and the written text, note the new words, and then re-listen to the audio. By listening *first* to the audio, of, say, "At the Market," you simulate the experience of being at the Turpan bazaar, where you may be in the midst of haggling over a purchase, without the benefit of being able to look up all the words first in a dictionary.

You can further enhance your pseudo-immersion experience by:

- Labeling things in your home in Uyghur;
- Using idle moments in your day to imagine how you would say something in Uyghur ("I am walking," "Let's see if I can read off her telephone number in Uyghur..." etc.);
- Searching for Uyghur videos on YouTube and other file-sharing sites;
- Listening to Uyghur music;
- Cooking Uyghur food (like *lengmen* or *polu*), and learning the names of the ingredients;
- Chatting and/or corresponding with Uyghurs via the internet.

2. See your textbook and instructor as resources

Prepare well for each class meeting by going over the relevant lesson chronologically: read the grammatical overview on that lesson's first page, and then listen to the audio several times. Try to make sense of what you can by listening only, as above. Once you've later read over the entire

lesson, come to class with questions for your teacher. Ideally, these questions should go beyond the textbook to explore ways of expressing things important to your interests.

3. Make Uyghur yours

Your goal should be: "How can I say what I want to say in Uyghur?" Ideally, you will spend some time in a Uyghur-speaking environment immersed in the language. Whether you are in Xinjiang or at home working with your language teacher or language helper, however, you can make use of language-learning techniques to be able to communicate what *you* want (as opposed to what somebody's textbook wants). The so-called LAMP technique (Language Acquisition Made Practical, Brewster and Brewster 1976) is completely self-directed learning, designed for learners who do not have the luxury of a language textbook. Although you have this and other Uyghur learning tools at your disposal, the LAMP technique can still be useful.

It works as follows: A learner prepares his/her own "syllabus" before each meeting, i.e. a list of the things she wants to communicate. The teacher or language helper helps the learner acquire the necessary vocabulary, structures, and behaviors associated with that communicative situation; they practice in the meeting, and then the student practices in the immersion environment until the next meeting, where the process repeats itself. Gradually, the student acquires a repertoire of dialogues and therefore communicative competencies. Sometimes this technique is summarized as "Learn a little and use it a lot."

The main point is that language must be exercised to become "one's own," and that ordinary, daily-life encounters provide the best opportunity to exercise that language and its associated behaviors. Like this textbook, the LAMP technique also emphasizes that language learning is a profoundly social activity, requiring social interaction, a degree of empathy and emotional connection with native speakers, and specific personal motivation to make those connections.

4. Make use of other reference works

This book does not aim to cover all aspects of Uyghur grammar, but points out some main structures, often emphasizing the differences between English and Uyghur. For a fuller treatment of word-building and auxiliary verbs, we refer you to Tömür (1987 [2003]) and Hahn (1991), respectively. There is also De Jong (2007). If you know Mandarin, we would recommend Metniyaz et al. (1991) Uyghur-Chinese textbooks; if you know German, then Friedrich (2002) is a useful reference.

For travel conversation dialogues, we recommend Abdullah and Brewster (1997) and De Jong et al (2005). As for dictionaries, for Uyghur-English we would recommend St.John (1991) and Schwartz (1992); for bilingual Russian-Uyghur, Nazhip (1968); and for Uyghur-Japanese, Sugawara (2009). Online dictionaries are also available, e.g. the Online Uyghur-English Dictionary group (2009) and Yulghun (2009). Once you become a proficient reader of Uyghur and would like some texts glossed in English, see Tursun (2007).

Contributions of each co-author

Tarjei Engesæth (Norway) authored the original work, *A Textbook of Uyghur Grammar*, attempting to bridge the gap between a grammar and a learner's textbook. We have largely maintained that flavor in this completely updated elaborated version. The original text was generously distributed as photocopies at cost between 2002 and 2005, with the assistance of Chrissie Brown (U.K.), to whom we offer our profound thanks.

Mahire Yakup (M.A. in Psychology, Beijing University (2002); M.A. in Linguistics, University of Kansas (2010), Uyghur Instructor and Ph.D. student in psycholinguistics at the University of Kansas, and summer Uyghur instructor at Indiana University) revised the examples and orthography of the entire textbook, provided semantic nuances to usage explanations, and designed many new exercises. Ms. Yakup's research concerns comprehension in native speakers and L2 learners.

Arienne Dwyer (Ph.D. University of Washington (1996), Associate Professor of Linguistic Anthropology, University of Kansas) wrote the grammatical and orthographic explanations (including preface, introduction, and grammatical paradigms), added cross-referencing and appendices, recorded and edited the audio, and served as general editor for the textbook's content and format. Professor Dwyer's research includes Turkology, language documentation, multimedia archiving, and language ideology.

New in Version 1.1

The current version of this textbook uses the letter *é* for [e] (previously *ë*), corrects typographical errors of Version 1.0, and supplements a few grammatical explanations. Revisions were prepared by Dwyer and Yakup; thanks to Carlos Nash for some audio signal processing, and to readers who provided feedback, especially Robert Wilson.

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We wish to extend thanks to Dr. Aysima Mirsultan and Dr. Ablet Semet for providing the voicing for the audio accompanying this textbook. Tarjei Engesæth offers particular thanks to the teaching staff at Ili Teachers' College, Ghulja (Yining), many of whom gave a great deal of their time and expertise.

We trust that you will enjoy learning the Uyghur language, and that this book will be of help towards that goal. If, whilst using this book with your teacher or a native speaker, you find errors or think of suggestions for further improvement, we would be grateful to hear from you.

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Comments, suggestions, and feedback on the textbook are welcome, and may contribute to revised editions of this volume: uyghur@ku.edu.

Abbreviations used in this Textbook

The following abbreviations for grammatical terms are used throughout this textbook:

+	nominal suffix	*K*	consonant with harmonic variants *k q**
-	verbal suffix	ling.	linguistic terminology
< ... >	orthographic (written) form	lit.	literally; literal meaning
[...]	spoken form	M	measure
A	vowel with harmonic variants *a e**	N	Noun
acc.	accusative case	N.Xinjiang	northern Xinjiang vernacular
address	address term (how someone addresses s.o.)	Neg.	Negative
adj.	adjective	Num.	Numeral
adv.	adverb	Part.	Particle
aux.	auxiliary verb (helping verb)	Pers.End	Person Endings (1/2)**
C	consonant	pl.	plural
caus.	causative	PN	Pronoun
CIS	Commonwealth of Independent States usage (i.e. in former Soviet Central Asia)	postp.	Postposition
conj.	conjunction	pron.	pronounced as
deg.	degree	Neg.	Negative
D	consonant with the harmonic variants *d t**	Q	question (particle, suffix, word)
enclitic	a particle which attaches to a word	Refl.	Reflexive
euph.	euphemism, euphemistic usage	recip.	reciprocal
G	consonant with harmonic variants *g k gh q**	S. Xinjiang	southern Xinjiang vernacular
I	vowel with the harmonic variants *∅ i u ü **	sg.	Singular
Imper.	Imperative	s/he	*he* or *she* (translation of the gender neutral pronoun *u*)
Infm.	Informal	t.M.	temporary measure word
Interj.	Interjection	V	Verb; Vowel
Interrog.	Interrogative	Y	vowel with the harmonic variants *y i**

* See Abbreviation Convention 1 below.

** Person Endings 1 are the pronominal type: *-men, -sen, -siz, -∅, -miz, -ngiz* (see Lesson 3);
Person Endings 2 are the possessive type: *-m, -ng,-ngiz, -(s)I, -q/-miz, -nglar* (see Lesson 4).

Other abbreviation and transliteration conventions:

1. **Capital letters** indicate that the sound is harmonically variable; for example, *+DA* represents the variants *-da/-de/-ta/-te*. A capital *I* may indicate *i/u/ü* or *∅/i/u/ü*, e.g. possessive *+(I)m*. The other harmonic variants discussed in this book are *A= a/e*, *D= d/t, G= gh/q/g/k*, K= *k/q*, and *Y= y/i.* These variants are usually reflected in the writing system.

2. **Parentheses** indicate that the sound or string occurs only in some environments; the progressive verb suffix *-(I)sh*, represents *-ish* (or *-ush* or *üsh)* after consonant-final stems *(kél**ish*** < *kel-* 'come', *tur**ush*** < *tur-* 'stand,' *kör**üsh*** < *kör-* 'see'), and *-sh* after vowel-final stems (*angla**sh*** < *angla-* 'hear'). See Lessons 3-8 for a more detailed explanation.

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ئومۇمى چۈشەنچە
Introduction

Uyghur Grammar

Before we set out to look at dialogues, we need to be aware of some main featuresof Uyghur grammar and writing system. If you find these principles too abstract at this point, you can just skim through this section briefly, and use it later as reference.

1. General Characteristics

1. The typical **word order** in an Uyghur sentence is **Subject-Object-Verb (SOV)**, e.g. *Men Uyghurche oquymen* , lit., 'I Uyghur study.' Compare this to English Subject-Verb-Object word order: *I study Uyghur*.

2. Uyghur is an **agglutinative** language, meaning that potentially **many suffixes** (denoting person, number, case, mood, etc.) are usually all **attached to one word stem**. For example 'to your house,' the main word, house, occurs first, and the modifying element are attached directly to the right and written all in one word: *öyingizge* (*öy-ingiz-ge*, lit. 'home-your-to'), and 'having worked' *ishlewatqan* (*ishle-wat-qan*) 'work-ing-INDEFINITE.PAST.'

3. **Nouns** are not distinguished for gender (e.g. male, female), unlike in Spanish, French, and German. Nouns are usually **pluralized** (with the suffix *+lAr*) except when preceded by a numeral: *atlar* 'horses,' but *ikki at* 'two horses.' Instead of using articles (like English *a, the*), Uyghur uses demonstrative pronouns (*this, that*) and no marker or the numeral one (*bir*) to indicate **definiteness** and indefiniteness, respectively, e.g. *bu müshük* 'this cat/the cat' vs. *bir müshük* 'a/one cat' or *müshük* 'cat/cats.'

4. Uyghur **verbs** take different suffixes, usually at least for tense (present, past) and person (I, you, s/he, they, etc.), for example *oqu-y-men* read-PRESENT.FUTURE-I 'I read/study.' Uyghur verbs can also take other suffixes for e.g. voice (causative, passive), aspect (continuous), mood (e.g. ability), as well as suffixes that change verbs into nouns—sometimes many all together: *oqu-wat-qan-im-da* read-CONTINUOUS-INDEFINITE.PAST-my-at 'When I was

studying....' **Negation** usually also appears as a verb suffix, e.g. *oqu-ma-y-men* read-NEG-PRESENT.FUTURE-I 'I don't read.'

5. Uyghur has **vowel and consonant harmony**, a system where vowels or consonants in a word come to match or become similar to each other, especially as suffixes and other elements are attached. Many but not all words and grammatical elements in Uyghur are behave according to these harmonic principles. In this textbook, if a suffix is written with one or more capital letters (e.g. *+DA, +lAr, +GA*, etc.), these capital letters indicate that these sounds are harmonic, that is, variable: *D= d/t, G= gh/q/g/k; K= k/q; A= a/e; I= i/u/ü* or *∅/i/u/ü.*

2. Sound system

We first describe the Latin orthography, then introduce the current Arabic-based writing system.

Consonants

Uyghur has 24 consonants (listed here according to the Arabic-script alphabet): b, p, t, ch, x, d, r, z, j, s, sh, gh, f, q, k, g, ng, l, m, n, x, h, w, y (and 25 consonants if the glottal stop ' is counted, see *Writing and Pronouncing Uyghur* 3d-e below). Most are not pronounced much differently than their English counterparts (e.g. Uyghur *j* in *baj* 'tax' is pronounced like *j* in *judge*; Uyghur *ch* in *üch* 'three' is pronounced like *ch* in *itch*; Uyghur *h* in *he'e* 'yes' is pronounced like *h* in *hello*), except that *l* has palatal or velar ('dark') variants. A few sounds are not found in English: *q gh* and *x*. The voiceless uvular stop *q* [q^h] is pronounced like a back *k*, with the back of the tongue touching the soft palate, as in *aq* 'white,' *Qeshqer* 'Kashgar.' The sound *gh* [ʁ](~[ɣ]) is typically a voiced fricative version of *q*, also pronounced at the very back of the mouth, and sounds like French or German *r*, as in *Roissy* or *Ruhr*. (Near front vowels, *gh* is often pronounced more front, like French *Rue* or German *Rübe*.) Finally, the Uyghur voiceless velar or uvular fricative *x* [x] (~[χ]) is pronounced like *ch* in Scottish *loch*, or further back in the mouth, like a back version of German *ach*.

The four sounds *k, g, q,* and *gh* are subject to CONSONANT HARMONY: (1) *within a stem* (main word), they potentially determine its backness and (2) *within a variable suffix*, they conform to the backness and voicing of the preceding stem. Consonant harmony is discussed below.

Arabic-script Uyghur distinguishes ج [ʤ] and ژ [ʒ], which in Latin-script Uyghur are represented by *j* and *zh*, respectively. Only ج [ʤ] (sounds like English ***judge***) is frequently found in Uyghur words; the other, ژ [ʒ] (sounds like English *gara**ge***), is only for foreign and onomatopoeic (sound-imitating) word, like *zhurnal* 'magazine, journal,' *pizh-pizh* 'sizzling' (In Latin-script Uyghur, some writers choose not to distinguish ج and ژ, writing them both as *j*.) Besides this orthographic variation, there is some north-south regional variation between the sounds [ʤ] and [ʒ]. The letter ج *j* (normally pronounced [ʤ] as in *baj* 'tax') is in southern Xinjiang often pronounced [ʒ]. Initial *y* [j] can also be pronounced [ʒ] before *i*, e.g. *yilan* [ʒilan] 'snake.'

In Uyghur words of Turkic origin, *sh* is rare, except as a suffix; similarly, since *f* was borrowed into Uyghur from Arabic and Persian, it is often replaced by *p*, especially in colloquial and rural usage: *fakultét~pakultét* 'academic department.'[1]

[1] *fakultét* is an example of a set of recent, usually Russian loan words that vary in pronunciation but are written with an *f*. Earlier loans of *f* from Persian and Arabic usually no longer vary, and are now always written with *p*, for example *payda* 'use, advantage, benefit' < Arabic *fā'ida* فائدة.

Vowels

Uyghur has eight vowels. Vowels are *rounded* (*o, u, ü, ö*) and *unrounded* (*a, i, e, é*); this distinction is sometimes termed *labial* vs. *non-labial*; they are *front* (*ü, ö, e*) or *back* (*u, o, a*). These distinctions are critical for harmonic purposes, since Uyghur words are subject to both VOWEL HARMONY (as well as consonant harmony).The orthographic vowel *i* represents both a front [i] and a back [ɨ], and is not subject to vowel harmony. We can therefore view the Uyghur vowels schematically as follows:

	Rounded	Unrounded
Back	u, o	a, i = [ɨ]
Front	ü, ö, e =[ɛ]	a, é =[e], i

We will talk more about how harmonic processes work in section 4 below.

3. Word Accent (Stress) Patterns

Uyghur accent (stress or high pitch, which we will for convenience call *stress*) is not well understood, yet some general remarks can be made to aid language learning. In Uyghur, stress is mostly determined by the length of syllables. This means that a syllable which is **closed** (i.e., ends in consonants [**CVC** or **CVCC**]) tends to **attract stress**, while a syllable which is **open** (i.e. ends in a vowel [**CV**]) does not. If this seems confusing, until you learn the principles below, a **general rule of thumb could be: stress the *last* syllable of the stem**, e.g. *ayagh* ‘foot,’ *Turpan’gha* ‘to Turfan.’ (In the vocabulary lists, we underline stressed syllables.) If you’re feeling brave, read on:

- In words with closed or open and closed syllables, the **first closed syllable** within a word will **usually** take the **primary stress**:

Examples in which the first syllable is closed (CVC) and stressed:
CVC.CV.CV keynige کەينىگە ‘backwards’ CVC.CV.CVC tapshuruq تاپشۇرۇق ‘homework’
CVC.CVC yardem ياردەم ‘help’ VC.CCVC.CV In’glizche ئىنگلىزچە ‘English language’
CVC.CV.CVC.CV anglishimche ئاڭلىشىمچە ‘I’ve heard ...’ [2]

Examples in which the second syllable is closed and stressed:
CV.CVC balam بالام ‘my child’ CV.CVC.CV bolamdu بولامدۇ ‘Is it OK?’
CV.CVC.CVC murekkep مۇرەككەپ ‘complicated’
CV.CVCC.CV.CVC chongaytmiduq چوڭگايتمىدۇق ‘we haven’t expanded’

Examples in which the third syllable is closed and stressed:
CV.CV.CVC padishah پادىشاھ ‘king’ CV.CV.CVC.CV balilarni بالىلارنى ‘children-Acc.’

An example in which the fourth syllable is closed and stressed:
CV.CV.CV.CVC munasiwet مۇناسىۋەت ‘relations, relationship’

While stress is most likely to fall on the last syllable, certain sounds and suffixes attract or repel stress (the following examples are by no means comprehensive):

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[2] Orthographic vowel-initial words like *angla-* ‘hear’ and *In’glizche* ‘English’ actually begin with a glottal stop (small check in the throat) that counts as a consonant.

- **Stress-attracting suffixes:** e.g. *-GAn, -Gu, -(A)m, -(I)wat*

oqutquchi ئوقۇتقۇچى 'teacher' oynawatimen ئويناۋاتىمەن 'I am playing.'

- **Stress-avoiding suffixes and syllables**
  - Some suffixes (like *-(I)wer*) will push stress leftwards onto the **preceding vowel**.

oynawersun ئويناۋەرسۇن 'Let her/him/them go on playing' (final syllable = primary stress)

yuyuwersun يۇيۇۋەرسۇن 'Let her/him/them go on washing' (often pronounced *yuwersun*)

  - Sometimes when a suffix is added to a word containing **short** *a* or *e*, the stress tends to move to the syllable preceding *a/e* (and the a/e gets "raised" to *i,* see Lesson 2):
    süpet سۈپەت 'quality' *but* süpiti سۈپىتى 'its quality'

- Most words borrowed from another language will usually **maintain the stress pattern of their source language. Original long vowels** in loan words also attract stress:

mashina ماشىنا 'machine, vehicle, car' gimnastika گىمناستىكا 'gymnastics'

dunya دۇنيا 'world' bina بىنا 'building'

bala بالا 'disaster' (with long vowel ***baa****la*, which is not written); but compare:

bala بالا 'child' (written the same as 'disaster,' but with short vowel ***ba****la*)

- **Compound words** (formed by combining two words, whether hyphenated or not) tend to focus on the second word, so the main stress will often fall on the **normal stressed syllable** of that **second word**.

ashxana (< ash 'food' + xana 'room')ئاشخانا 'dining room'

To help you learn these patterns, the stressed syllable will often be underlined (as above when listed in the vocabulary of each lesson; but **if in doubt, stress the last syllable**.

4. Vowel and Consonant Harmony

Word-internal harmony is relatively weak in Uyghur, but when suffixes are added to a word stem, certain suffix vowels and consonants harmonize with those of the stem. There are two variable vowels in Uyghur, *A* (a/e) and *I* (i/u/ü). There is one harmonically variable consonant type: *G* (k/g/q/gh). Uyghur's harmony system has three relevant components: voicing, backness, and roundness harmony.

4.1 Voicing Harmony

Voicing refers to a sound produced with the vibration of the vocal chords. (If you place you fingers on your Adam's apple, the *b* in *bit* causes the vocal chords to vibrate, whereas the *p* in *pit* does not.) Here are the voiced and voiceless sounds in Uyghur:

Voiced: b, d, g, gh, j, z, r, l, m, n, ng, w, y and all vowels.
Voiceless: p, t, k, q, ch, s, sh, f, x, h.

Voicing harmony refers to the assimilation of e.g. suffixes to the voicing of the preceding stem. The process is simple: When a stem ends in a voiced consonant, the voiced variant of a suffix will be used (if there is one); when a stem ends in a voiceless consonant, then the voiceless variant of that suffix will be used. Vowels count as voiced sounds; gh counts as voiced.

Examples of voicing harmony, using the locative case suffix +*DA*:

Stems ending in a voiced sound:				Stems ending in a voiceless sound:		
öy + DA	→	*öyde*	'at home'	*at* + DA →	*atta*	'at/on the horse'
su + DA	→	*suda*	'at/on the water'	*mektep* + DA →	*mektepte*	'at school'
tagh + DA	→	*taghda*	'at/on the mountain'	*bash* + DA →	*bashta*	'at/on the head'

4.2 Backness Harmony

Backness refers to how far back in the mouth the raised part of the tongue is, and applies to both vowels and consonants. If the tongue is raised in the back of the mouth, like with *a*, the vowel is considered *back*, and if the tongue is raised in the front part of the mouth, like with *e*, the vowel is considered *front*. Backness harmony for consonants applies only to *k g q* and *gh*, whereby *k* and *g* are considered front, and *q* and *gh* are considered back. We look at vowels first.

<u>Backness in Vowels</u>
Back vowels: a o u Front vowels: e ö ü
Not harmonic: i é (Does not affect nor is changed by vowel or consonant harmony.)
(The letter *i* ئى in Uyghur represents both front and back varieties of *i*, i.e. [i] and [ɨ].)

In words of Turkic origin, front and back vowels rarely co-occur in the same word:

Back-vocalic words:	*moma*	'grandmother'	*Uyghur*	'Uyghur'
Front-vocalic words:	*qeder*	'until'	*köwrük*	'bridge'

i can combine with front- or back-vowel stems:

Back-vocalic words:	*qizil* 'red'	*qoychi* 'shepherd'	*qisqa*	'short (in length)'
	tashliq	'rocky'	*térimaq*	'grow'
Front-vocalic words:	*xéli*	'quite'	*chilek*	'bucket'
	derexlik	'forested'	*güllük*	'flowered'

Monosyllabic (single-syllable) words with *i* or *é* normally count as back:
it-lar 'dogs' (The stem *it* must be *back*, since it takes the back-vocalic suffix +*l**a**r*.)
il-ghu 'hook' (*il-* must be *back*, since it takes the back-vocalis suffic -*gh**u***)

But there are some exceptions, e.g.:
bil-mek 'know, knowing.' (The stem must be *front*, because it takes a front-vocalic suffix.)
kiy-me! 'Don't wear (it)!' (*kiy-* must be *front*, because it takes ***me***).

There are two **general exceptions** to word-internal harmony: compounds and loan words.
1. Two (or more) words combined into a **compound word** can mix front and back vowels, but each part of the compound is usually separated by a hyphen:
gül-giyah گۈل-گىياھ 'flowers and shrubs' *hal-ehwal* ھال-ئەھۋال 'health, situation'
2. Loan words are frequently 'disharmonic,' that is, mixing front and back sounds:
mu'ellim مۇئەللىم 'teacher' *téléfon* تېلېفون 'telephone'

For these exceptional words, the rule of thumb is to harmonize based on **the last vowel in the stem**, so *téléfon* would take back-vocalic suffixes, e.g. *téléfonlar*. However, if the last vowel of

the stem is *i* , then pick the last vowel of the stem which is not *i*, e.g. *mu'**e**llim*, which is front, hence *mu'ellimler*.

Backness in Consonants

Backness harmony applies only to the velar consonants *k g* and the uvular consonants *q* and *gh*. The first two, *k* and *g*, are made with the tongue touching the soft palate, or velum, and are more in the front of the mouth than the *q gh*, so *k g* are considered *front.* The last two *q* and *gh* are made with the tongue touching the uvula further back, and thus are considered *back*.

Examples of consonant backness harmony: Dative +*GA*

The dative case has four variants, according to both the backness of the preceding consonant *and* of the preceding vowel in the stem:

	(Last sound in stem is) Voiceless	(Last sound in stem is) Voiced
(Last vowel in stem is) Back	**-qa** قا-	**-gha** غا-
(Last vowel in stem is) Front	**-ke** كه-	**-ge** گه-

Back vowel + voiceless final:	tam**aq** 'food'	+GA → tamaqqa	تاماققا
Back vowel + voiced final:	Aqs**u** '(city of) Aqsu'	+GA → Aqsugha	ئاقسۇغا
Front vowel + voiceless final:	d**e**r**s** 'lesson'	+GA → derske	دەرسكە
Front vowel + voiced final:	mu'**e**lli**m** 'teacher'	+GA → mu'ellimge	مۇئەللىمگە

In the last example, the final vowel in *mu'ellim* is an *i*, which does not affect harmony. In this case, we have to look further back (leftwards) into the stem for the previous vowel, which is *e*, so we know that the *mu'ellim* will require a front-harmonic suffix, if available. Taking a further example of *univérsitét* 'university,' even though *e* is a vowel made in the front of the mouth, we also have to look backwards (leftwards) in the word to find a harmonic vowel. Since *i* does not affect harmony, we have to go all the way back to *u*, which is a back vowel, so we would add the back (and voiceless) variant of the dative suffix +*GA*: *univérsitétqa* (and not *-ke).

If a word has no other vowels besides the neutral *i*, you may have to look at the velar (*k g*) and uvular (*q gh*) consonants for help in deciding the backness of the stem. If the stem is back, it will have uvular consonants *q gh*, like *Qirghiz*, and will always take back-harmonic suffixes (*Qirghizgha* 'to the Kyrgyz'). In contrast, a word with the velar consonants *k g* will be front-harmonic, e.g. *gézit*, *gézitke* 'to the newspaper.'

Having fun yet? Further details of this dative case suffix will be covered in Lesson 5.

4.3 Roundness Harmony: applies to vowels

Uyghur **vowels** are distinguished by whether the **lips** are *rounded or unrounded*.

Rounded:	o	u	ö	ü
Unrounded:	a	é	e	i

Roundness Harmony: If stem-final vowel is **rounded**, then it will be followed by a suffix which also has a rounded vowel (if the suffix has such variants).

Examples of roundness harmony, using the denominal verb (infinitival) suffix -(*I)sh*:
-(*I)sh* has four variants, depending on the roundness *and backness* of the stem-final vowels; if the verb stem ends in a vowel, only *-sh* is added:

	(Last vowel in stem is) Round	**(Last vowel in stem is) Unrounded**
(Last vowel in stem is) Back	**-ush** ـۇش	**-(i)sh** ـىش / ـش
(Last vowel in stem is) Front	**-üsh** ـۈش	

Back + rounded vowel:	oq**u**t- ‘teach’ + -(I)sh → oqutush		ئوقۇتـ + ـۇش ← ئوقۇتۇش
Front + rounded vowel:	**ö**t- ‘pass’+ -(I)sh	→ ötüsh	ئۆتـ + ـۈش ← ئۆتۈش
Back + unrounded vowel:	xal**a**- ‘want’ + -(I)sh	→ xalash	خالاـ + ـش ← خالاش
Front + unrounded vowel:	**é**yt- ‘tell’ + -(I)sh	→ éytish	ئېيتـ + ـىش ← ئېيتىش

When the verb stem ends in a vowel (as in *hala-*), *sh* is simply added. For further details about these deverbal nouns, see Lessons 3 and 9.

To summarize:

- These three harmonic processes (Voicing, Backness, and Roundness) constitute the general principles of sound harmony in modern Uyghur:
  - Voicing: Voiced variants (if existing) are used after stems ending in a voiced sound; stems ending in a voiceless sound are followed by a voiceless variant.
  - Backness: Back variants (if existing) are used after back-vowel stems; front variants are used after front-vowel stems.
  - Roundness: Round variants (if existing) are used after stems whose last vowel is round; unrounded variants are used after stems whose last vowel is unrounded.
- Not all suffixes are harmonic (for example, the Accusative case +*ni* does not vary);
- Of the harmonic suffixes, not all have rounded variants in Uyghur: the locative case suffix +*DA*, for example, does not (unlike in Kyrgyz), whereas *-(I)sh* above does.
- Harmonic suffixes may variously combine the three types of harmony in Uyghur: for example, the Locative case +*DA* combines Voicing and Backness harmony, whereas the deverbal noun *-(I)sh* combines Backness and Roundness harmony. Learn which types of harmony apply to particular suffixes.
- Exceptions to these harmonic processes exist, which you will learn later.

Writing and Pronouncing Uyghur

1. Uyghur scripts: an overview

Uyghur has been written with several different orthographies over the centuries (Duval and Janbaz 2006, Dwyer 2005). The most important of these is (1) a **modified Perso-Arabic-based script**, which serves as the current official orthography for the main Uyghur population in Xinjiang / Chinese Turkestan, and is known in Uyghur as the ***Ereb yéziqi*** ‘Arab writing’ or ***kona yéziq*** ‘old writing.’[3] It appears in the leftmost column in Table 1 (isolation form only), as well as in a more detailed Table 2 below.

[3] Strictly speaking, *kona yéziq* refers to the Arabic-based Chaghatay script in use between the 10th and 20th centuries, while *Ereb yéziqi* refers to the reformed Arabic script introduced in 1983, and used up to the present day.

In the first four lessons, we also use (2) a **Latin-based script** called ***Uyghur Latin yéziqi*** (ULY), in order to facilitate the learning of the Arabic-based script. This script has been widely used since 2000 as a means of transliterating Uyghur and in Internet communication (hence its former name, *kompyutér yéziq* 'computer writing'). This writing system is similar to other Latin-script orthographies (for example English), except for the letters ***e, é***, and ***gh***, which represent the sounds [ɛ], [e], and [ɣ]/[ʁ], respectively. This now-official transliteration system that is the basis for this textbook has been approved by the Xinjiang Language and Script Committee (Xinjiang Til-Yéziq Komitéti Tetqiqat Merkizi 2008).

Two other common ways of writing Uyghur which are not used in this book are provided in the table below for the purpose of comparison: (3) so-called ***yéngi yéziq*** 'new writing,' another Latin-based script based on Chinese *pinyin* that was used about a decade after 1969 and (4) a Cyrillic script known as ***Slawiyenche*** (lit., in the Slavic way') or *Slawiyen yéziqi* ('Slavic writing') used in Kazakhstan and other CIS states.

The ***yéngi yéziq*** system is also similar to other Latin-script orthographies, with the exception of the characters e, ɵ, ƣ, ķ, ḩ and zh, which represent e [ɛ], ö [ø], gh [ɣ]/[ʁ], q [qʰ], h [h], and zh [ʒ], respectively. Uyghur Cyrillic includes the following Cyrillic characters: e [ɛ], җ [ʤ], ғ [ɣ, ʁ], қ [qʰ], ң [ŋ] , and һ [h]**.** The Latin-based (*Uyghur Latin yéziqi* and *yéngi yéziq*) and the Cyrillic alphabets use upper and lower-case (capital and small) letters, as in English. The following table is arranged according to the Latin alphabet, since Latin-script based dictionaries of Uyghur will be arranged according to this order.[4]

If you make use of a Cyrillic-based Uyghur dictionary (for example Nazhip 1968), the alphabetical order will be: а, ә, б, в, г, ғ, д, е, ж, җ, з, и, й, к, қ, л, м, н, ң, о, ө, п, р, с, т, у, ү, ф, х, һ, ц, ч, ш, ы, э, ю, я. Since this Uyghur script is Cyrillic-based, the letters ю [ju] and я [ja] correspond to *two* letters in the Latin and Arabic scripts (ю = yu= يۇ, and я = ya = يا, respectively). We can illustrate these differences with the following examples: 'life' hаят *hayat* ھايات; 'good' яхши *yaxshi* ياخشى; 'star' юлтуз yultuz يۇلتۇز .

If all these official writing systems weren't enough, there is also some *unofficial* variation in the use of these scripts. We attempt to introduce you to the most common kinds of orthographic variation. Common Arabic-script and spoken variants of words are provided in the vocabulary lists, as are some common spelling differences between Uyghur in China and the rest of Central Asia (marked *CIS*). Scholars and geographers also vary in their Latin-script transliteration of Uyghur proper names; our solution is to provide all text in the standard ULY script, and then put the easily recognizable common variants in the vocabulary lists under English: for example the standard ULY proper names *Qeshqer*, *Amine*, and *Xemit* are glossed in the vocabularies as *Kashgar*, *Aminä*, and *Hämit*.

Table 1 below also shows the pronunciation of each of these letters shown in the International Phonetic Alphabet (I.P.A.); one letter can be pronounced more than one way depending on its context within a word. The right-hand side of the table provides Latin-script Uyghur examples of each letter in a word.

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[4]Schwartz 1992, despite being based in Latin-script Uyghur, is arranged according to the Arabic alphabet (as is Table 2 below).

Table 1. Comparison of Uyghur scripts

(1)	**(2)**	(3)	(4)		Example	
Arabic script	***Uyghur Latin script***	*Chinese Latin*	*Cyrillic script*	*International Phonetic Alphabet*	*Uyghur (Latin)*	*English meaning*
kona yéziq	***Uyghur Latin yéziqi***	*yéngi yéziq*	*slawiye yeziq*	*Xelq'araliq tawush belgiliri*	*misal*	*menisi*
ئا	**A, a**	A, a	А, а	a, ɑ	at	horse
ب	**B, b**	B, b	Б, б	b	bash	head
د	**D, d**	D, d	Д, д	d	derex	tree
ئە	**E, e**	E, e	Е, е	ɛ, æ	ete	tomorrow
ئې	**É, é**	E, e	Е, е	e	étiz	field
ف	**F, f**	F, f	Ф, ф	f, ɸ	formula	formula
گ	**G, g**	G, g	Г, г	g	gül	flower
غ	**Gh, gh**	Ƣ, ƣ	Ғ, ғ	ʁ, ɣ	ghaz	goose
ھ	**H, h**	H, h	Һ, һ	h	hawa	weather
خ	**X, x**	H, h	Х, х	x, χ	xet	letter
ئى	**I, i**	I, i	И, и	i, ɨ	it	dog
ج	**J, j**	J, j	Җ, җ	ʤ, ʒ	jawab	answer
ك	**K, k**	K, k	К, к	k^h	küz	fall
ق	**Q, q**	Ⱪ, ⱪ	Қ, қ	q^h	qish	winter
ل	**L, l**	L, l	Л, л	l, ɫ	léksiye	lecture
م	**M, m**	M, m	М, м	m	muz	ice
ن	**N, n**	N, n	Н, н	n	naxsha	song
ڭ	**--, ng****	--, ng	Ң, ң	ŋ	yangyu	potato
و	**O, o**	O, o	О, о	o	on	ten
ۆ	**Ö, ö**	Ɵ, ɵ	Ө, ө	ø	öz	self
پ	**P, p**	P, p	П, п	p^h	apa	mother
ر	**R, r**	R, r	Р, р	r, ɾ	roman	novel
س	**S, s**	S, s	С, с	s	sériq	yellow
ش	**Sh, sh**	X, x	Ш, ш	ʃ	sheher	city
ت	**T, t**	T, t	Т, т	t^h	tatliq	sweet
چ	**Ch, ch**	Q, q	Ч, ч	$ʧ^h$, ʃ	chüsh	dream
ۇ	**U, u**	U, u	У, у	u	ussul	dance
ۈ	**Ü, ü**	Ü, ü	Ү, ү	y	üzüm	grapes
ۋ	**W, w**	W, w	В, в	w, v	waqit	time
ي	**Y, y**	Y, y	Й, й	j	yil	year
ز	**Z, z**	Z, z	З, з	z	zal	hall
ژ	**Zh, zh**	Zh, zh*	Ж, ж	ʒ	zhurnal*	journal

*Sometimes ژ is transliterated as *j*, so *zhurnal* is sometimes spelled *jurnal or jornal*.

** The sound *ng* [ŋ] does not occur word-initially.

2. Arabic-based Uyghur script

Each letter has up to four different forms, depending on its position: word-initial, word-medial, and word-final Arabic-script forms, as well as the forms that are written in isolation.

Table 2. Arabic-script Uyghur (*kona yéziq*)

Uyghur Latin	example (Eng.trans.)	example (Uyghur)	isolated	final	medial	initial	sounds like English
a	horse	ئات	ا	ـا	ـئا	ئا	f**a**ther
e	tomorrow	ئەتە	ە	ـە	ـئە	ئە	**a**t
b	head	باش	ب	ـب	ـبـ	بـ	b**e**nd, **e**xtra
p	mother	ئاپا	پ	ـپ	ـپـ	پـ	a**pp**le
t	sweet	تاتلىق	ت	ـت	ـتـ	تـ	**t**able, ha**t**pin
j	answer	جاۋاب	ج	ـج	ـجـ	جـ	ju**dg**e**
ch	dream	چۈش	چ	ـچ	ـچـ	چـ	**ch**ur**ch****
x	letter	خەت	خ	ـخ	ـخـ	خـ	*Gutteral *h*, like German Ba**ch**
d	tree	دەرەخ		ـد		د	**d**ance
r	novel	رومان		ـر		ر	*Single flap, like Am. Eng. Sa**t**urday
z	hall	زال		ـز		ز	**z**ebra
zh	magazine	ژۇرنال		ـژ		ژ	mira**g**e, vi**s**ion
s	yellow	سېرىق	س	ـس	ـسـ	سـ	**s**alami
sh	city	شەھەر	ش	ـش	ـشـ	شـ	**sh**oe
gh	goose	غاز	غ	ـغ	ـغـ	غـ	*A gentle gargle, like French *Paris,* German ***R**eis*
f	formula	فورمۇلا	ف	ـف	ـفـ	فـ	*forget*, Jp. ***f**uji*
q	winter	قىش	ق	ـق	ـقـ	قـ	*A back *k*, like Arabic *qatar***
k	fall	كۈز	ك	ـك	ـكـ	كـ	***k**iss***
ng	potato	ياڭيۇ	ڭ	ـڭ	ـڭـ	ڭـ	*si**ng***
g	flower	گۈل	گ	ـگ	ـگـ	گـ	***g**oal*
l	lecture	لېكسىيە	ل	ـل	ـلـ	لـ	***l**ecture; al**l***
m	ice	مۇز	م	ـم	ـمـ	مـ	***m**an*
n	song	ناخشا	ن	ـن	ـنـ	نـ	*ma**n***
h	weather	ھاۋا		ـھ	ـھـ	ھـ	***h**ello*
o	ten	ئون	و	ـو	ـئو	ئو	*h**o**le, **tau**t* (Br.)
u	dance	ئۇسسۇل	ۇ	ـۇ	ـئۇ	ئۇ	*c**oo**, ch**oo**se*
ö	self	ئۆز	ۆ	ـۆ	ـئۆ	ئۆ	*rounded-lips ***er**nest*; Fr. *oeuf*
ü	grapes	ئۈزۈم	ۈ	ـۈ	ـئۈ	ئۈ	*French ***u**ne*
w	time	ۋاقىت	ۋ	ـۋ	ـۋ	ۋ	*a**w**are*; ***w**ane~**v**ain*
e	tomorrow	ئەتە	ئې	ـئې	ـېـ	ئېـ ېـ	***e**ar*
i	dog	ئىت	ئى	ـئى	ـىـ	ىـ ئىـ،	*m**ee**t, **i**t, h**i**m*
y	year	يىل	ي	ـي	ـيـ	يـ	***y**ear*

** Before another consonant, Uyghur ***j*** is pronounced [ʒ] like *g* in *mirage*, Uyghur ***ch*** is pronounced [ʃ] like *sh* in *di**sh***, Uyghur ***k*** is pronounced [x], like German *A**ch**tung, and Uyghur **q** is pronounced* [χ].

The above table is **arranged according to the Arabic alphabet**, and Arabic-script Uyghur dictionaries are sorted in this order: a, e, b, p, t, j, ch, x, d, r, z, j, s, sh, gh, f, g, q, k, g, ng, l, m, n, h, o, u, ö, ü, w, é, i, y. The Arabic script has several forms for each letter, but *d, r, z*, and *j* do not have medial and isolated forms. Many of the sounds of Uyghur are similar to English. In Table 2 above, those that are dissimilar to or absent in English are starred (*) in the rightmost column. Those sounds with common variants have two stars (**); see immediately below the table.

3. Writing the Arabic-based Uyghur script

a. The Arabic Uyghur script is written from **right to left** (not left to right as in English). This also means that the pages of books are turned from right to left, starting from the "back." While our textbook's chapters follow the English left-to-right page order, the vocabulary at the back of this textbook is printed in right-to-left, to help you get used to reading and looking up words in an Arabic-based Uyghur.

b. Arabic letters are written together, with the exception of the so-called 'closing' letters ـا، ـئا ـە، ـئە، ـد، ـز، ـر، ـژ، ـو، ـۇ، ـۆ، ـۈ، ـۋ , requiring a break in the otherwise connected writing. Whichever letter follows any of these within a word **must be written in the initial** form, since these lack medial forms. For example: تېلېۋىزور *téléwizor* 'television' and كانادا *Kanada* 'Canada.' All other letters will connect to a letter which follows them.

c. Words beginning with a vowel (ـا ، ـە، ـو، ـۇ، ـۆ، ـۈ، ـۋ) must be preceded by a *hamza* (which is phonetically a glotal stop [ˀ]),[5] for example ئۇ in ئۇيغۇر *uyghur* 'Uyghur' [ˀujʁur]. Word-initially, the *hamza* does not have an equivalent in the Latin or Cyrillic scripts.

d. In written Uyghur, two vowels in succession must also be separated by this hamza symbol, indicating that the vowels belong to two separate syllables and are theoretically separated by a glottal stop (the checked sound). The first vowel is written with a final or closing form, and the second letter is written in its initial form, e.g. the sequence *mu* + *e* would be written مۇئە. In Latin-script Uyghur, the **hamza** is rendered as an **apostrophe**, for example, *mu'ellim* [muˈˀɛllim] مۇئەللىم 'teacher.' (In normal, non-emphatic speech, however, the glottal stop is typically realized as a glide, e.g. [muˈʷɛllim]). Compare *sür'et* 'speed' with *süret* 'picture.' These are all Arabic loans.

e. The **apostrophe** is also used in Latin-script Uyghur to distinguish the two-sound sequence n + g [ng] from the single sound ng [ŋ]: **In'g**lizche [inglizʧɛ] 'English,' o**ng**aj [oŋaj] 'easy.'

f. Wherever the string ***la*** occurs in a word, there is a special combined form of ل + ئا : this is لا *la*, as in *lampa* لامپا 'lamp.'

g. Due to changes in spelling rules in 1983 and 1991, you may encounter spellings differing from the current standard. For example, (1) those final consonants now spelled *b d g gh* (<kitab> 'book' <Xemid> 'Hämit' <ayagh> 'foot' used to be spelled *p t k q*: <kitap> < Xemit> <ayaq>. The latter spelling reflects their pronunciation in isolation. (In the current standard, there are of course words that do (still) end in *p t k q*, e.g. <top> 'ball,' and even <ayaq> 'wooden bowl.') (2) Rounding harmony is obligatorily expressed in suffixes, e.g. <öz+(I)m> is now written <özüm> 'me myself,' but it used to be written <özem>~<özüm> and still is pronounced *özem.*

[5] A glottal stop is a checked sound made in the throat, like the first *h* in English *uh-uh* 'no'.

4. Pronouncing Uyghur

There are a number of largely regular differences between the writing system (marked in angled brackets < >) and the spoken language (but thankfully, not nearly as many as in English):

- Final **<-b>** pronounced *p*: An orthographic (written) *b* in word-final position is pronounced *p* [p], but without a puff of air: <kitab> is pronounced *kitap* [kʰitʰap]
- Medial **<-b->** pronounced *v*: When orthographic <b> occurs between two vowels, it is pronounced *v*: <kitabi> [kʰitʰivi]~ [kʰitʰiwi]
- **<-nb->** : *-mb-*: When syllable-final <n> occurs before syllable-initial *b*, they are pronounced *mb*: *peysenbe* 'Thursday' [pʰejʃɛmbɛ]
- **<-lm->** : *-mm-*: Syllable-final *l* before syllable-initial *m* is pronounced *mm*: *qilma*! [qimma] 'Don't do it!'; **<-nl->** becomes *-ll-* : <mehmanlar> [mihmallaa] 'guests'
- Syllable-final **<-l>** is sometimes not pronounced: e.g. <bolup> *bop* [bopʰ], <qelip> *qap* [qʰapʰ]); <bolghan> *booghan* [bo:ʁan], <qilghan> *qiighan* [qʰi:ʁan]
- **<ch>** is pronounced *sh* before *t* or *k*: <achti> *ashti* 'She/He opened [it]'
- **<-ts->** : *-ss-:* When syllable-final <t> occurs before syllable-initial *s*, they are pronounced *ss*: *savatsiz* 'uneducated,' pron. [savassiz]; also for <-zs->: <tuzsiz> [tussiz] 'saltless'
- **<-ghq->** : *-qq-*: When syllable-final <gh> occurs before syllable-initial *q* or dative suffix +*GA*, these are pronounced as *-qq-*: <tagh> +GA → *taghqa* [tʰaqqʰa] 'to the mountain'
- Final **<-q>** is often pronounced *x* , e.g. <tupraq> *tuprax* 'dirt'
- <-qi> *-gi: -ghi*: When final <q> of a multisyllabic word is followed by <i>*, q* is still written as <q> but pronounced *gh*: <paypaq> 'sock' + (s)I is spelled <paypiqi> but is pronounced *paypighi* [pʰajpʰɨʁɨ] or as [pʰajpʰɨqʰɨ] 'his/her sock'; in a single-syllable word, written <q> is also pronounced *q*: <oq>, <oqi> *oqi* 'his/her arrow.'
- Final **<-r>** : ∅: When <r> occurs at the end of a word, or at the end of a syllable before another consonant, it is not pronounced, and the previous vowel is lengthened: <Uyghurlar> is pronounced *Uyghuulaa* [ujʁuːlaː] 'Uyghurs,' <bar> [ba:] '(I) have~it exists,' <bazar> [ba:za:] 'market,' <barghan> [baːʁan] 'went,' <körgen> [kʰø : gɛn].
- *it, ik > isht, ishk*: An *i* occurring before *t* or *k* will be pronounced as a whispered lax vowel *i* [ɪ] (like *i* in *him*), and will be followed by a *sh* sound: *ikki* [ʔɪ̥ʃkkʰi] 'two,' *ittik* [ʔɪ̥ʃtʰikʰ] 'fast,' *it* [ʔɪ̥ʃtʰ] 'dog,' *pit* [pʰɪ̥ʃtʰ] 'flea.' Related changes will be pointed out later.
- Initial **<é->** > *i*: An <é> occurring in an initial syllable will be pronounced as *i*: <éshek> [ʔiʃɛkʰ] 'donkey,' <téz> [tʰiz] 'quick,' <kélidu> [kʰilidu] '(He/She/It) comes.'[6]
- Initial **<o->** > *u*, <ö> > *ü*: When <o> and <ö> occur before syllables containing <u> and <ü>, respectively, the former vowels often harmonize with the latter ones in spoken Uyghur: <oqughuchi> [uqʰuʁutʃʰi] 'student,' <ötük> [ytʰykʰ] 'boots.'
- **<w>** *w~v* : *w* is sometimes pronounced like English *v*, especially word-initially, e.g. *waqt~vaqt* 'time.'
- Non-initial **<h>** is often not pronounced, especially if final: <padishah> [pʰadiʃa] 'king.'

For more details on the pronunciation in different sound environments, see Hahn (1991).

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6 This process is the same as the *A*-raising regressive assimilation process for affixes described in Lesson 2; however, with initial-syllable é as above, the orthography does not change, i.e. *e* and *é* continue to be written as such.

Lesson 1

بۇ نېمە ؟

What is this?

Concepts and Structures

1. Copular (be-) sentences: Affirmative: A B ‘A is B’ Negative: A B *emes* ‘A is not B’
2. Demonstrative pronouns: *bu* بۇ, ‘this,’ *u* ئۇ, ‘that,’ *awu* ئاۋۇ ‘that (one) (over there)’
mawu ‘this one,’ *shu* ‘that,’ *mushu* ‘this one,’ *ashu* ‘that one (over there)’
3. Attributive use of demonstrative pronouns: *bu N* ‘this N’
4. Interrogative pronouns: *néme* ‘what?’ *kim* ‘who?’
5. Particles: *chu* چۇ ‘Is that so?’, question *mu* مۇ , *mu* مۇ ‘also’

1. Copular (be-) sentences: ‘A is B’; ‘Is A B?’ ‘What is B?’

In Uyghur, the most common way to make a sentence in which one thing, A, is equivalent to another thing, B, is to just juxtapose them: A B.

	A	B	B A	
(1)	Bu	kitab.	بۇ كىتاب.	‘This is a book’
	This	book		
(2)	Meryem	oqughuchi.	مەريەم ئوقۇغۇچى.	‘Märyäm is a student.’
	Märyäm	student		

The negative form is A B *emes*, e.g. *Meryem oqughuchi emes.* ‘Maryam is not a student.’ In any form of the present tense, it is not necessary to use a copula (*be*-verb). Below are two ways to form questions in the present tense: with a sentence-final question particle *mu* (which is written together with the previous word), as in (3), or with a question word, as in (4) and (5):

(3)	Bu	kitab*mu*		
	this	bookQ?	Is this a book?	بۇ كىتابمۇ؟
(4)	Bu	néme?	What is this?	بۇ نېمە؟
	this	what		
(5)	Bu	kim?	Who is this?	بۇ كىم؟
	this	who		

When a question word is used (as in (4) and (5)), there is no need to use the question particle *mu.*

Besides learning how to ask and answer simple questions like ‘What is this?’, ‘Who is that?’; ‘Is this a ...?’ in this lesson you also learn the counter-question *chu* ‘and what about....?’

Dialogue 1.1 سۆھبەت - 1.1

A university student, Emily, asks her teacher Abliz for names for things and people in her classroom.

Emily	Bu néme?	ئەملى: بۇ نېمە؟
Abliz:	Bu kitab.	ئابلىز: بۇ كىتاب.
Emily:	U néme?	ئەملى: ئۇ نېمە؟
Abliz:	U qeghez.	ئابلىز: ئۇ قەغەز.
Emily	Bu kim?	ئەملى: بۇ كىم؟
Abliz:	U (oghul bala) Erkin.	ئابلىز: بۇ (ئوغۇل بالا) ئەركىن.
Emily:	Awu kim?	ئەملى: ئاۋۇ كىم؟
Abliz:	U mu'ellim.	ئابلىز: ئۇ مۇئەللىم.
Emily:	Bu zhurnalmu?	ئەملى: بۇ ژۇرنالمۇ؟
Abliz:	Yaq. U zhurnal emes. Gézit.	ئابلىز: ياق، ئۇ ژۇرنال ئەمەس. گېزىت.
Emily:	Awumu gézitmu?	ئەملى: ئاۋۇمۇ گېزىتمۇ؟
Abliz:	He'e, umu gézit.	ئابلىز: ھەئە، ئۇمۇ گېزىت.
Emily:	Awuchu?	ئەملى: ئاۋۇچۇ؟
Abliz:	U qelem.	ئابلىز: ئۇ قەلەم.
Emily:	Mawu néme? Kitabmu?	ئەملى: ماۋۇ نېمە؟ كىتابمۇ؟
Abliz:	U lughet.	ئابلىز: ئۇ لۇغەت.
Emily:	Uyghurche-In'glizche lughetmu?	ئەملى: ئۇيغۇرچە- ئىنگلىزچە لۇغەتمۇ؟
Abliz:	Yaq, Némische-In'glizche lughet.	ئابلىز: ياق، نېمىسچە- ئىنگلىزچە لۇغەت.
Emily:	U kim? (U) Erkinmu?	ئەملى: ئۇ كىم؟ (ئۇ) ئەركىنمۇ؟
Abliz:	Yaq, Erkin emes, Adil.	ئابلىز: ياق، ئەركىن ئەمەس، ئادىل.

Dialogue 1.2 سۆھبەت - 1.2

Ron now talks to his teacher's small child in the campus restaurant. — كىچىك بالا بىلەن ئاشخانىدا

Ron:	Bu nerse néme?	رون: بۇ نەرسە نېمە؟
bala:	Bu choka.	بالا: بۇ چوكا.
Ron:	Chokimu?	رون: چوكىمۇ؟
bala:	He'e, choka.	بالا: ھەئە، چوكا.
Ron:	Awu nerse néme?	رون: ئاۋۇ نەرسە نېمە؟
bala:	U texse.	بالا: ئۇ تەخسە .
Ron:	Awuchu?	رون: ئاۋۇچۇ؟
bala:	Qaysi? Mawumu?	بالا: قايسى؟ ماۋۇمۇ؟
Ron:	Yaq, awu nerse.	رون: ياق، ئاۋۇ نەرسە.
bala:	U istakan.	بالا: ئۇ ئىستاكان.
Ron:	Bu bala kim?	رون: بۇ بالا كىم؟
bala:	Bu Erkin.	بالا: بۇ ئەركىن.
Ron:	U adem kim?	رون: ئۇ ئادەم كىم؟
bala:	U mu'ellim.	بالا: ئۇ مۇئەللىم.
Ron:	Awuchu?	رون: ئاۋۇچۇ؟
bala:	U Sidiq. Umu mu'ellim.	بالا: ئۇ سىدىق. ئۇمۇ مۇئەللىم.
Ron:	Adilmu mu'ellimmu?	رون: ئادىلمۇ مۇئەللىممۇ؟
bala:	Yaq, u mu'ellim emes. U oqughuchi.	بالا: ياق، ئۇ مۇئەللىم ئەمەس. ئۇ ئوقۇغۇچى.

Vocabulary سۆزلۈك

The Arabic alphabetical order is used her. In the left-hand column, words are in the Latin script; the stressed syllable is underlined. (If in doubt, stress the last syllable of a word; for more details, refer to the Introduction.)

Latin-script Uyghur	English	Arabic-script Uyghur
Abliz	Abliz (male name); servant of God	ئابلىز
Adil	Adil (male name); just, fair	ئادىل
adem	man, person	ئادەم
ashu	that one (far from speaker)	ئاشۇ
Aliye	Aliyä (female name)	ئالىيە
awu	that one (very far from speaker)	ئاۋۇ
Erkin	Ärkin (male name); free, liberty	ئەركىن
emes	is not, not being (nominal negation)	ئەمەس
bala	child	بالا
bu	this (close to speaker)	بۇ
bir	one, once; a	بىر
texse	plate, shallow dish, saucer, tray	تەخسە
chashka	mug, cup	چاشكا
choka	chopsticks	چوكا
depter	notebook, exercise book	دەپتەر
zhurnal	journal, magazine, periodical (old spelling: *zhornal*)	ژۇرنال
Sidiq	Sidiq (male name)	سىدىق
shu	that, named, aforementioned	شۇ
qaysi	which?	قايسى
qeghez	paper	قەغەز
qelem	pen	قەلەم
kitab	book	كىتاب
kichik	small, little	كىچىك
kim	who?	كىم
gézit	newspaper	گېزىت
lughet	dictionary	لۇغەت
Meryem	Märyäm (female name)	مەريەم
mawu	this one (for objects)	ماۋۇ
mu'ellim	teacher (cf. *oqutquchi*)	مۇئەللىم
mushu	this one (objects or situations just mentioned)	مۇشۇ
nerse	thing, item	نەرسە
néme	what?	نېمە
Némische	German language; in the German manner	نېمىسچە
he'e	yes, uh-huh (in reply to a question)	ھەئە
orunduq	chair, stool	ئورۇندۇق
oghul	boy; son	ئوغۇل
oghul bala	boy, male child	ئوغۇل بالا
oqughuchi	student, pupil	ئوقۇغۇچى
oqutquchi	teacher, instructor (cf. *mu'ellim*)	ئوقۇتقۇچى
u	that; he, she, it	ئۇ
ular	they, those	ئۇلار
üstel	table, flat desk	ئۈستەل
isim (ismim, ismi)	name; noun	ئىسىم (ئىسمىم، ئىسمى)

istakan	glass, drinking glass (CIS: *stakan*)	ئىستاكان
In'gliz*	English; English (person), British (person)	ئىنگلىز
In'glizche	English language; in the English manner	ئىنگلىزچە
yaq	no (in reply to question)	ياق
yéngi	new	يېڭى

*The apostrophe in the Latin-script word *In'gliz* indicates that the *n* and the *g* are pronounced separately (نگ), as In-gliz-che (unlike in English-language "E*ng*lish", where *ng* are pronounced as a single sound). Compare *yéngi* 'new,' where *ng* is pronounced as a single sound [ŋ] (ڭ).

Grammar گراماتىكا

1 Copular Sentences

1.1 Declarative Form **A B**

For the present-future tense, no linking verb is necessary between A and B (e.g. in (6) below, between 'this' *bu* and 'pen' *qelem*). Simply juxtapose the two arguments being equated:

(6) Bu qelem. This is a pen. بۇ قەلەم.

(7) U mu'ellim. He /She/That is a teacher. ئۇ مۇئەللىم.

If you are using a descriptive adjective like 'new' or 'good,' simply add the adjective after the noun in the same way:

(8) Bu qelem yéngi. This pen is new. بۇ قەلەم يېڭى.

(9) U mu'ellim yaxshi. That teacher is good. ئۇ مۇئەللىم ياخشى.

We will revisit the use of these predicate adjectives as above in Lesson 2.

1.2 Question Forms **A B *mu*?** and **A Qword?**

In the dialogues you have come across two ways of asking a question: using the question particle *mu*, or using question pronouns such as *kim, néme,* and *qaysi*.

Using the question particle *mu*

To ask a question which can be answered by 'yes' or 'no,' you can **add it a noun**, eg. *bala* 'child,' *depter* 'notebook'; **or to an adjective**, eg. *kichik* 'small'; *yéngi* 'new.'

(10) U dep<u>ter</u>*mu?* Is that a notebook? ئۇ دەپتەرمۇ؟

(11) U ki<u>chik</u>*mu?* Is it small? ئۇ كىچىكمۇ؟

(12) Bu qe<u>ghez</u>*mu?* Is this paper? بۇ قەغەزمۇ؟

(13) Bu <u>yéngi</u>*mu?* Is this new? بۇ يېڭىمۇ؟

The accent (stress) falls on the syllable *before* the *mu* particle, as indicated by the underlining. (This *mu* can also follow any predicate, and can refer to the action or to the whole sentence; see Lessons 3, 4, and 8.) To see how question *mu* works with predicate adjectives, see Lesson 2.)

Using Question words (interrogative pronouns)

We use interrogative pronouns like *kim* 'who,' and *néme* 'what' to ask questions. In Uyghur, the question word simply replaces the noun in question; for the kind of sentence we have just learned, the question word is put after the subject. For example:

(14) Bu *kim*?	Who is this?	بۇ كىم؟
(15) Bu *néme*?	What is this?	بۇ نېمە؟
(16) Adil *kim*?	Who is Adil? (i.e., Is he a friend of yours or what?)	ئادىل كىم؟

Notice that when you use a question word, you do not need the question particle *mu*. Other question words will be introduced gradually through the textbook.

1.3 Negation — A B emes. 'A is not B'

The negative copula ***emes*** is placed at the end of copular sentences serves to negate these sentences:

(17) Awu zhurnal *emes*. That (over there) is *not* a magazine. ئاۋۇ ژۇرنال ئەمەس.

However, there are many briefer ways of responding to such a question. If you were asked:

(18) Awu kitabmu? Is that (over there) a book? ئاۋۇ كىتابمۇ؟

You could answer in any of the following ways:

(19)	Yaq, u kitab *emes*.	'No, that is not a book.'	ياق، ئۇ كىتاب ئەمەس.
	Yaq, kitab *emes*.	'No, [it] is not a book.'	ياق، كىتاب ئەمەس.
	U kitab *emes*.	'That is not a book.'	ئۇ كىتاب ئەمەس.
	Kitab *emes*.	'[It's] not a book.'	كىتاب ئەمەس.
	emes.	'[It] is not.'	ئەمەس.
	Yaq.	'No.'	ياق.

The last, shortest option sounds rather brusque and impolite.

The negative form can also be used to make a contrastive statement: 'A is not B, but rather C,' using thes structure **A B emes, C**:

(20) Aliye oqughuchi emes, oqutquchi. 'Aliye is not a student, she's a teacher.'
ئالىيە ئوقۇغۇچى ئەمەس، ئوقۇتقۇچى.

2. Demonstrative Pronouns

Plain Forms — *bu, u, shu*

Uyghur demonstratives distinguish three degrees of relative distance from the speaker: between an object close to us ('this') from an object that is further away ('that'), from one that is even further away ('that over there'). For now, concentrate on learning *bu* and *u* well; since the uses of *shu* tend to be specialized, we include them for your later reference.

bu 'this' بۇ: **Visible person, object, or concept close to the speaker**:

bu kitab 'this book (that we both can see and is near us)'

u 'that' ئۇ: **Visible person, object, or concept some distance from the speaker**

u gézit 'that (which we both see) is a newspaper'

shu 'that one' شۇ : Used to clarify a **distant, previously-mentioned object** in the affirmative[1]

Shu is used emphatically and contrastively. If someone asks, 'Did you say the one on the right?' You could answer: *He'e*, *shu*. ' Yes, that (that's the one I mean).' *shu* cannot usually be used in the negative; instead, *u* is used:
(21) U kitap. U depter. **U** depter emes.
'That's a book. That's a notebook. And ***that*** (other one) is not a notebook.'

In contrastive usage, in the following example the speaker contrasts *shu* (referring to the subject, Ähmät) with the subject of the next clause, 'the rest of them'; *shu* precedes a negated verb, and *qalghan hemmisi* 'the rest of them' precedes a positive verb:
(22) Exmet keldimu? Shu kelmidi, qalghan hemmisi keldi. 'Did Ähmät come? He (lit., 'that one') didn't come, all the rest of them came' (Tömür 2003: 177).

This usage emphasizes that the subject did not carry out the action as expected. Though beyond the scope of this lesson, we note that *bu*, *u*, and *shu* can be pluralized and marked with case suffixes. In more complex sentences, they can also be used to refer to a previously-mentioned known object that is not visible, e.g.:
(23) Tursun **bir maqale** yazdi, **bu** maqale yeqinda elan qilinidu.
'Tursun wrote **an article**; ***this*** will soon be published.' (Tömür 2003: 176).

Derived forms ***mawu, awu, mushu, ashu***
Uyghur also has derived forms of the above, meaning 'this one,' 'that one,' and 'that one (over there),' to be used when the speaker points out an object. (In the first form, *bu* 'this' appears as *m-*, and the second, *u* appears as *a*.) These are intensified forms of *bu* and *u*:

mawu 'this one' ماۋۇ concrete objects (in speech, often shortened to *ma*)
Mawu lughet. 'This one (and not any other) is a dictionary.' cf. *Bu lughet.* 'This is a dictionary.'

awu 'that one (way over there)' ئاۋۇ : object distant from the speaker

In the spoken language, *awu* is often shortened to *a*. ***Awu*** is used for concrete things which are visible but considerably distant, such as objects way across the room or on the horizon, or at the other side of the room. It is rarely used in response to a question. ***Awu*** is usually accompanied by a raising of the chin in the direction of the object, and often by a lengthened high intonation on the first vowel (especially by women speakers): *aaaa(wu) terepte* 'over there' (lit., 'on that side way over there').

There is a similar pair of demonstrative pronouns ending in +*shu* that is more emphatic, and used in the spoken language only: *mushu* and *ashu*. These are particularly frequent in the Ghulja (Yili) variety spoken in northwestern Xinjiang. They occur both adult and child speech, but are frequently used by children when they complain about something or someone. Otherwise,

[1] These meanings are different from Turkish, where *shu* is used like Uyghur *u* for entities some distance from the speaker, and Turkish *o(n)* (=Uyghur *u*) is for distant objects.

mushu and ***ashu*** are most often used to confirm or clarify something that the speaker has heard or seen before:

mushu 'this one' مۇشۇ : clarifies something searched for
mushumu? 'Is *this* the one (you've been looking for)?'

ashu 'that one (over there)' ئاشۇ : a confirmation in a response to a question
Mushu kitabmu? 'Is it this book?' -- *He'e, ashu.* 'Yes, that's the one.'

There are other demonstrative pronouns, but these are the most common ones. Do listen to native speakers using them in a range of contexts.

Uses of Demonstrative Pronouns

Demonstrative pronouns can be used just like a noun and stand alone, as they do in Dialogue 1, as the subject (A) of a simple A=B sentence:

(24)	**Bu**	qeghez.	'**This** is paper.' (lit., 'this paper')	بۇ قەغەز
(25)	**U**	kim?	'Who is **that**?'	ئۇ كىم؟
(26)	**Awu**	mu'ellim.	'**That** is a teacher.'	ئاۋۇ مۇئەللىم.

Demonstratives can also modify (stand in front of and support) another noun as an attribute, as in Dialogue 2 above:

(27)	**Bu adem**	kim?	'Who is **this person**?' (lit. 'this person who?')	بۇ ئادەم كىم؟
(28)	**U adem**	Erkin.	'**That person** is Ärkin.'	ئۇ ئادەم ئەركىن.
(29)	**Bu nerse**	néme?	'What is **this thing**?'	بۇ نەرسە نېمە؟
(30)	**Mushu nerse**	choka.	'**This (here) thing** is a chopstick.'	مۇشۇ نەرسە چوكا.

Demonstrative Pronouns: Summing up

Of the demonstrative pronouns we have learned, the most commonly-used are *bu, u*, and *awu.*

Compare ***awu*** and ***u***: both can refer to the visible (things or people) or invisible (things or abstract concepts). Notice now how three distinctions of distance can be made in context.

(31) Bu Adil, u Abliz, awu Roy. بۇ ئادىل، ئۇ ئابلىز، ئاۋۇ روي.
'This is Adil, that is Abliz, and that one (over there) is Roy.'

If the item talked about is close to one of the speakers than the other, they might use different demonstratives when talking about the same object, just as we would in English:

(32)	A: Bu nerse néme?	'What is this thing?'	بۇ نەرسە نېمە؟
	B: U (nerse) texse.	'That (thing) is a plate.'	بۇ (نەرسە) تەخسە.

3. Language Notes

3.1 Echo questions: the particle *chu* چۇ ‘And how about...?’

After a speaker has asked one question, she can make an abbreviated question using the particle ***chu***. Appear at the end of a clause, after isolated nouns, pronouns or adverbs, *chu* forms an echo question. Speakers use *chu* to avoid repetition, to ask a similar question to one just asked previously, but perhaps referring to a different person or subject.

(33) A: Bu adem mu’ellimmu? ‘Is this person a teacher?’ ئا: بۇ ئادەم مۇئەللىممۇ؟
B: He’e, bu adem mu’ellim. ‘Yes, this person is a teacher.’ ب: ھەئە، بۇ ئادەم مۇئەللىم.
A: U adem*chu*? ‘*And what about* this person?’ ئا: ئۇ ئادەمچۇ؟
B: Yaq, u mu’ellim emes. ‘No, s/he is not a teacher.’ ب: ياق، ئۇ مۇئەللىم ئەمەس.

In (33) above, instead of *U ademchu*?, it would be possible to say *U ademmu mu’ellimmu*? ‘Is this person also a teacher?’ but it would be very long-winded, so *chu* is a nice shortcut.

Echo questions can be very short, as in the following:

(34) U*chu*? *And what about* him/her/it? ئۇچۇ؟

(35) Awu*chu*? ‘*And what about* that?’ ئاۋۇچۇ؟

Chu has several other functions: as a topicalizing emphatic marker (e.g. *Menchu*,.. ‘*As for* me, ...’) and as a polite suggestion (e.g. *Emdi uxlaylichu*. ‘So let’s go to sleep, *shall we*?’), see Lesson 10.

3.2 Particle *mu* مۇ ‘also, too’

Besides the sentence-final question particle *mu*, Uyghur has another *mu* which is placed just **after nouns and pronouns**, meaning ‘**too**’ or ‘**also**.’ This *mu* is always stressed.

(36) Awu***mu*** zhurnal. ‘That **also** is a magazine.(That is a magazine **too**.) ئاۋۇمۇ ژۇرنال.

(37) Meryem***mu*** oqughuchi. ‘Märyäm is **also** a student.’ مەريەممۇ ئوقۇغۇچى.

This particle *mu* can also be used for emphasis, which is covered in Lessons 8 and 10, e.g. Chong*mu* öy iken bu. ‘This is *really* a big house!’

The ‘also’ *mu* can be used in an interrogative sentence together with the question *mu*:

(38) a. Bu zhurnal. ‘This is a magazine.’ بۇ ژۇرنال.
b.U zhurnal*mu*? ‘Is that a magazine?’ ئۇ ژۇرنالمۇ؟
c. Awu**mu** zhurnal*mu*? ‘Is that (over there) a magazine **too**?’ ئاۋۇمۇ ژۇرنالمۇ؟
‘also’ ↗ ↖ Question

Exercises

Exercise 1
Below is a list of nouns. Practice asking the appropriate question, either "Who is this?" or "What is this?". Then give the answer "That is a ..." Use whichever script you feel comfortable with (following the example given):

Uyghur Latin	Answers	Questions	Uyghur Arabic	
kitab	بۇ كىتاب. Bu kitab.	بۇ نېمە؟ Bu néme?	كىتاب	1
Erkin	بۇ ئەركىن. Bu Erkin.	بۇ كىم؟ Bu kim?	ئەركىن	2
lughet			لۇغەت	3
mu'ellim			مۇئەللىم	4
oqughuchi			ئوقۇغۇچى	5
gézit			گېزىت	6
Adil			ئادىل	7
chashka			چاشكا	8
Meryem			مەريەم	9
orunduq			ئورۇندۇق	10
üstel			ئۈستەل	11

Exercise 2
For the following nouns, form the questions "What/who is this thing/person?", choosing *nerse* 'thing,' or *adem* 'person,' and the appropriate question word *néme*? or *kim*? Then answer the question. The first example is provided:

choka: *Bu néme*? 'What is this?' *Bu choka*. 'These are chopsticks'
a. texse ___________ ___________
b. Sidiq ___________ ___________
c. lughet ___________ ___________
d. zhurnal ___________ ___________
e. Aliye ___________ ___________
f. oqughuchi ___________ ___________
g. qeghez ___________ ___________
h. orunduq ___________ ___________
i. Meryem ___________ ___________

It is common to ask what-questions without *nerse*, i.e. *Bu néme*? rather than *Bu nerse néme*?

Exercise 3a

Imagine that each of the first statements below is not true. Reply by saying "no," restating the example in the negative (A *emes*), and then stating the correct item (in parentheses) in the affirmative. Follow this example:

Bu choka.	(texse)	*Yaq, bu choka emes. Bu texse*. 'No, these are not chopsticks. This is a plate.'
(1) Bu kitab.	(depter)	___________________________
(2) Awu mu'ellim.	(oqughuchi)	___________________________
(3) U istakan.	(texse)	___________________________
(4) Mawu gézit.	(zhurnal)	___________________________
(5) Awu oqughuchi.	(mu'ellim)	___________________________
(6) Bu orunduq.	(üstel)	___________________________
(7) Awu zhurnal.	(gézit)	___________________________
(8) U choka.	(qelem)	___________________________
(9) Bu lughet.	(kitab)	___________________________
(10) U zhurnal.	(lughet)	___________________________

Exercise 3b

Using the same list of nouns above, firstly turn the statement into the negative. Then swop each demonstrative pronoun, either from "this" to "that", or vice versa. Finally, use the word in brackets together with the original demonstrative to correct the first the first statement. For example:

Bu choka. (qelem) ___________________________

Bu choka emes. U choka. Bu qelem. 'This is not a chopstick. That is a chopstick. This is a pen.'

U qeghez. (depter) ___________________________

U qeghez emes. Bu qeghez. U depter. 'That is not paper. This is paper. That is a notebook.'

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Exercise 4a

Using the phrases you have learned, ask your teacher what some of the things in the room are called. Remember to use the appropriate demonstrative pronouns (this, that, that over there) according to how far away it is. Write down any new words you learn.

Exercise 4b

If you want extra practice, show your teacher photographs of your friends or family, and get him or her to ask you who is who.

Lesson 2

ياخشى يامان

The Good and the Bad

Concepts and Structures

1. Adjectives and adverbs of degree: *yaxshi* ياخشى 'good,' *eski* ئەسكى , *yaman* يامان , *nachar* ناچار 'bad, ' *kona* كونا 'old,' *yéngi* يېڭى 'new'; degree adverbs *xéli* خېلى, *eng* ئەڭ 2. Predicate adjectives: *U yaxshi.* 'That is good.' *U yaxshi emes.* 'That is not good.' 3. Conjunctions: coordinating *we* ۋە , *hem* ھەم 'and'; contrastive *lékin* لېكىن , *biraq* بىراق, *emma* ئەمما 'but' 4. Changes in final vowels *a, e > i, é* 5. Language use notes: 1. Several words for 'bad' ئەسكى *eski*, ناچار *nachar*, يامان *yaman*; 2. Several words for 'old': قېرى *qéri*, كونا *kona*, چوڭ *chong*; 3. Use of interrogative pronouns: *néme* نېمە 'what,' *qandaq* قانداق 'how'

We will focus on how to describe things, using common **adjectives** like 'good' ياخشى , 'bad' ئەسكى, 'old'كونا، 'new' يېڭى, and adverbs which explain the degree of these qualities, like 'very' بەك ، 'most' ئەڭ ، 'quite'خېلى .

(1) a.	xéli yaxshi	'quite good'	خېلى ياخشى
b.	eng yaxshi	'best' (lit., 'most good')	ئەڭ ياخشى

In Lesson 1, we had simple predicate nominal sentences equating two nouns, Noun_A=Noun_B:

	Noun_A	Noun_B		
(2)	Bu	depter.	'This is a notebook.'	بۇ دەپتەر.

You also learned that *bu N* can be a noun phrase means 'this N' (e.g. *bu depter* 'this notebook'). Here, we will start to expand the **stative sentence** pattern to include **adjectival predicates**, in the pattern **Noun_A=Adj_B**. These can be more than a single word, for example, Noun_A might consist of a noun and its modifier, e.g. *bu depter* 'this notebook.' Here, *yéngi* is the adjectival predicate:

	Noun_A	**Adj_B**		
(3)	Bu depter	**yéngi.**	'This notebook **is new**.'	بۇ دەپتەر يېڭى.

This lesson will also introduce **conjunctions** expressing 'and' and 'but.' We also learn a rule of vowel raising, how a final *a* or *e* becomes *i* or *é* after adding suffixes.

Also, *néme* questions general categories of things, while *qandaq* focuses on specific qualities.

(4) a.	Néme tamaq?	*What kind (category) of* food?	نېمە تاماق؟
b.	Qandaq tamaq?	*What kind (quality) of* food?	قانداق تاماق؟

Dialogue 2.1 2.1- سۆھبەت

Adil and Räna are new students.	ئادىل ۋە رەنا يېڭى ئوقۇغۇچىلار
Adil: Bu qandaq kitab?	ئادىل: بۇ قانداق كىتاب؟
Rena: U Xenzuche kitab.	رەنا: بۇ خەنزۇچە كىتاب.
Adil: Bu yéngi kitab qandaq?	ئادىل: بۇ يېڭى كىتاب قانداق؟
Rena: Bu kitab anche yaxshi emes.	رەنا: بۇ كىتاب ئانچە ياخشى ئەمەس.
Adil: Awu qandaq lughet?	ئادىل: ئاۋۇ قانداق لۇغەت؟
Rena: Awu In'glizche-Uyghurche lughet.	رەنا: ئۇ ئىنگلىزچە-ئۇيغۇرچە لۇغەت.
Adil: Bu Xenzuche-Uyghurche lughet qandaq?	ئادىل: بۇ خەنزۇچە - ئۇيغۇرچە لۇغەت قانداق؟
Rena: Bu lughet bek yaxshi.	رەنا: بۇ لۇغەت بەك ياخشى.
Adil: Bu mu'ellim qandaq?	ئادىل: بۇ مۇئەللىم قانداق؟
Rena: Bu mu'ellim bek yaxshi.	رەنا: بۇ مۇئەللىم بەك ياخشى.
Adil: Awu sawaqdashchu?	ئادىل: ئاۋۇ ساۋاقداشچۇ؟
Rena: U sawaqdash xéli yaxshi.	رەنا: ئۇ ساۋاقداش خېلى ياخشى.

Dialogue 2.2 2.2- سۆھبەت

Adil talks to a second-year student, Aynur, outside.	ئادىل بىلەن ئاينۇر تالادا (سىرتتا)
Adil: U chong bina yéngimu?	ئادىل: ئۇ چوڭ بىنا يېڭىمۇ؟
Aynur: Yaq, u bina yéngi emes, u kona bina.	ئاينۇر: ياق، ئۇ بىنا يېڭى ئەمەس، ئۇ كونا بىنا.
Adil: Awu binachu?	ئادىل: ئاۋۇ بىناچۇ؟
Aynur: U binamu chong, biraq u bina anche kona emes.	ئاينۇر: ئۇ بىنامۇ چوڭ، بىراق ئۇ بىنا ئانچە كونا ئەمەس.
Adil: Bu qizil tashliq zhurnal yaxshimu?	ئادىل: بۇ قىزىل تاشلىق ژۇرنال ياخشىمۇ؟
Aynur: Yaq, u zhurnal yaxshi emes. U aq tashliq yéngi zhurnal eng yaxshi.	ئاينۇر: ياق، ئۇ ژۇرنال ياخشى ئەمەس. ئۇ ئاق تاشلىق يېڭى ژۇرنال ئەڭ ياخشى.
Adil: U égiz ayal qérimu?	ئادىل: ئۇ ئېگىز ئايال قېرىمۇ؟
Aynur: Yaq, bu égiz ayal qéri emes.	ئاينۇر: ياق، بۇ ئېگىز ئايال قېرى ئەمەس.
Adil: Awu (kichik) oghul bala qandaq?	ئادىل: ئاۋۇ (كىچىك) ئوغۇل بالا قانداق؟
Aynur: U oghul bala anche yaxshi emes.	ئاينۇر: ئۇ ئوغۇل بالا ئانچە ياخشى ئەمەس.

Dialogue 2.3 2.3- سۆھبەت

In a restaurant ئاشخانىدا

Polat:	Jek, Uyghurche tamaq qandaq?	پولات: جەك، ئۇيغۇرچە تاماق قانداق؟
Jack:	Uyghurche tamaq yaxshi.	جاك: ئۇيغۇرچە تاماق ياخشى.
Polat:	Lengmen yaxshimu?	پولات: لەڭمەن ياخشىمۇ؟
Jack:	Lengmen yaxshi. (~ temlik)[1]	جاك: لەڭمەن ياخشى. (~تەملىك)
Polat:	Poluchu?	پولات: پولۇچۇ؟
Jack:	Polumu bek temlik.	جاك: پولۇمۇ بەك تەملىك.
Polat:	Manta qandaq?	پولات: مانتا قانداق ؟
Jack:	Mantimu yaman emes.	جاك: مانتىمۇ يامان ئەمەس.

Vocabulary سۆزلۈك

Latin-script Uyghur	English gloss	Arabic-script Uyghur
Afriqa	Africa (place name; prim. stress on 1st syll.)	ئافرىقا
aq	white	ئاق
Amérika (primary stress on first syllable)	America (place name); usually = United States	ئامېرىكا
anche	(not) very, (not) much (used only with negative)	ئانچە
ayal (ayalim, ayali)	woman; wife; lady	ئايال
Aynur	Aynur (female name); moonlight	ئاينۇر
emma	but	ئەمما
eng	most (superlative)	ئەڭ
eski	bad, morally bad	ئەسكى
bek	very, quite	بەك
biraq	but, however	بىراق
bilen	with, by, about	بىلەن
pakar	short (in height)	پاكار
polu (pron. *polo*)	rice pilaf (a meat, carrot and rice dish)	پولۇ
Polat	Polat (male name); steel	پولات
tashliq	covered, backed; stony, graveled	تاشلىق
aq tashliq zhurnal	magazine with a white cover	ئاق تاشلىق ژۇرنال
tala [+DA]	outside, outdoors; braid, plait	تالا (تالادا)
tamaq	meal, cooked food, food	تاماق
temlik	tasty, flavorful	تەملىك
chong	big, large; advanced (in age)	چوڭ
Xenzuche	Chinese language; in the Chinese way	خەنزۇچە
xéli	quite, considerably	خېلى
Rena	Räna (female name); chrysanthemum	رەنا
Rusiye	Russia (place name)	رۇسىيە
sawaqdash	classmate	ساۋاقداش

[1] The audio has *yaxshi* 'good.' But it's more common to say *temlik* 'tasty, flavorful' here. Use either.

su	water	سۇ
sériq	yellow	سېرىق
qara	black, dark	قارا
qandaq	how; what kind of	قانداق
qéri	old, elderly, aged (animate; less polite)	قېرى
qizil	red	قىزىل
kona	old (said of inanimate objects)	كونا
kök	blue, turquoise, azure	كۆك
lengmen (pron. *leghman*)	leghman (dish of noodles and meat sauce)	لەڭمەن
lékin	but	لېكىن
manta	manta; steamed dumplings	مانتا
nahayiti	extremely	ناھايىتى
nachar	bad, poor (quality), inadequate, deficient	ناچار
Norwégiye	Norway (place name)	نورۋېگىيە
hem	also, too, plus	ھەم
Uyghur	Uyghur; Uyghur (people)	ئۇيغۇر
we	and	ۋە
égiz	tall, high (people, things)	ئېگىز
yaxshi	good	ياخشى
yash	young; age, years of age	ياش
yaman	bad, evil	يامان
Yawropa	Europe (place name)	ياۋروپا
yéshil	green	يېشىل

Grammar گرامماتىكا

1. Adjectives and Adverbs

1.1 Attributive Adjectives — Adj (Adj) Noun

Adjectives in Uyghur usually stand attributively **before** the noun they describe, like in English. Remember that in Uyghur there is no need for articles like English 'a' or 'the.'

(5) *yéngi* kitab — *new* book — يېڭى كىتاب

(6) *qizil* orunduq — *red* chair — قىزىل ئورۇندۇق

More than one adjective can be strung together to describe something. Their preferred order may be different from how we would put it in English. See this example for Dialogue 2.2:

(7) *aq tashliq yéngi* zhurnal — 'a **new, white-covered** magazine' — ئاق تاشلىق يېڭى ژۇرنال
(lit., 'white cover new magazine')

1.2 Adverbs of Degree — *xéli, bek, nahayiti, eng*

Adjectives can be modified, allowing the speaker to indicate his/her views on the degree of an attribute. These include **bek** 'very,' **xéli** 'quite, considerably,' and **nahayiti** 'extremely,' and the superlative **eng** 'most.' These are placed **before the adjective** they describe, such as *chong* 'big':

(8) a. xéli chong — quite big — خېلى چوڭ
b. bek chong — very big — بەك چوڭ
c. eng chong — biggest (lit., 'most big') — ئەڭ چوڭ
d. nahayiti chong — extremely big — ناھايىتى چوڭ

Of the above degree adverbs, *xéli* and *nahayiti* are used in formal speech and are more intensive, whereas *bek* is less intensive used very frequently in casual speech. There is no single word in Uyghur equivalent to the English word *too* in the sense of *excessively*, e.g. *too big*, *too expensive*. Instead, Uyghur speakers tend to use a word like or *bek* 'very' as in *bek chong* 'very big.'[2]

In the spoken language, *bek* can be combined with *mu* 'also' (see Lesson 1) for light emphasis (comparable to the particle *DA* in Turkish):

(9) Rusiye bekmu chong. 'Russia is really big.' روسىيە بەكمۇ چوڭ.

Here's an example of the comparative *xéli* and superlative *eng* degree adverbs:

(10) Bu bina xéli chong. Awu bina eng chong. بۇ بىنا خېلى چوڭ. ئاۋۇ بىنا ئەڭ چوڭ.

'This building is very big. That building is the biggest.'

Using the same degree adverbs in negative sentences, we use the pattern **Adj emes**:

(11) Bu bina chong emes. 'This building is not big.' بۇ بىنا چوڭ ئەمەس.

Anche Adj emes ***'not too Adj, not very Adj'***

Anche 'too, much, so' is only used with a negated verb, such as the existential negative *emes*:

(12) Bu gézit *anche yaxshi emes*. This newspaper is *not so good*. ئۇ گېزىت ئانچە ياخشى ئەمەس.

Yaman emes 'not bad' is used like the English 'not bad, ' i.e. "quite all right" or "reasonable."

2. Adjectival Predicates

The predicate in traditional Uyghur grammar includes everything after the subject, and this element or elements describe(s) the subject and usually contains a verb or verb-like element. In Lesson 1, we learned sentences with **noun predicates** as in (13) below; here, we look at **adjectival predicates** as in (14) and (15) below. (There are many kinds of predicates; we will start **verbal predicates** in Lesson 3.) When an adjective appears **after** the noun it describes, it is functioning as a predicate in the sentence, e.g. *bu kitap yéngi* 'This book [is] new.' Like with nominal predicates, Uyghur adjectives simply follow the subject; no verb of being (as in English) is necessary.

Adjectival predicates are distinct from the **attributive adjectives** that appear **before** the nouns they modify, e.g. *yéngi kitap* 'new book.' For the **stative sentences** that we have been practicing, only two parts are needed: a **subject** and a **predicate**.

subject	predicate		predicate	subject
(13) U	lughet.	'That is a dictionary.'	لۇغەت.	ئۇ
(14) Bu yéngi kitab	yaxshi.	'This new book is good.'	ياخشى	بۇ يېڭى كىتاب
(15) Awu bina	kichik.	'That building is small.'	كىچىك.	ئاۋۇ بىنا

In the above examples, the noun *lughet* and the adjectives *yaxshi* and *kichik* form the predicate of the sentence. They are a **separate part of the sentence** from the preceding subject noun phrase; as you can see in (14), it's possible to have adjectives both in the subject and the predicate.

[2] There are many other modifiers in common use: *intayin* 'extremely, quite'; *taza* 'really'; *bir az~bir qeder* 'slightly, rather.' In addition, there are a number of others derived from the semantic extension of adjectives, which are common in the spoken language only – *ajayip*, *yaman*, *dehshet, karamat, alamat* – which have the colloquial flavor of 'totally, damned, frickin' + Adj.

Notice however that the noun phrase *bu yéngi kitab* 'this new book' can also become a complete sentence in itself, if *bu* becomes the **subject** by itself. Thus, *yéngi kitab* will be the predicate.

subject	predicate		predicate	subject
(16) Bu	*yéngi kitab.*	'This *is a new book.*'	يېڭى كىتاب.	بۇ

3. Conjunctions ***we, hem*** **'and';** ***lékin, biraq, emma*** **'but'; (and** ***bilen*** **'with, and')**

Conjunctions in Uyghur are used less than in English, but in similar ways. They can be used to join two nouns or adjectives, and even two phrases or sentences. The **coordinating conjunction** ***we*** **'and'** mostly joins nouns, whereas ***hem*** **'and'** mostly joins adjectives or verbs. Sometimes *hem* can be placed before both adjectives when they function as predicates as in (18):

(17) Abliz, Sidiq *we* Erkin 'Abliz, Sidik *and* Ärkin' ئابلىز، سىدىق ۋە ئەركىن

(18) Ular *hem* chong *hem* égiz. 'They are both elderly *and* tall.' ئۇلار ھەم چوڭ ھەم ئېگىز.

When conjunctions are used to join two complete sentences, only *we* can be used. The conjunction *hem* can only join two predicates (verbs or predicate adjectives) together in the same sentence, but not two different sentences. This will be explored in Lesson 7. In addition, Uyghur commonly makes use of the postposition *bilen* 'with' almost as if it were a conjunction, for example, *Adil bilen Abliz* 'Adil and Abliz,' as we will see briefly in (dialogue 3.2 of Lesson 3) and Lesson 6.

To form constrastive conjunctions, two predicates or sentences can be joined by ***lékin***, ***biraq*** or ***emma*** 'but**.'** The following example is from Dialogue 2.2:

(19) U bina chong, *biraq* u anche kona emes. 'That building is large, *but* it is not very old.'
ئۇ بىنا چوڭ، بىراق ئۇ ئانچە كونا ئەمەس.

Lékin and ***emma*** can be used just like *biraq* in the above sentence**.**

4. Vowel changes (vowel reduction/raising)

Uyghur vowels and consonants sometimes undergo sound changes when words and suffixes or particles are combined. One of these discussed in the Introduction is Vowel and Consonant Harmony, which we will begin to explore in Lesson 3. Another of these we can observe in the last sentence of the dialogue 2.3, where *manta* 'steamed dumpling' changes to *mant**i*** when followed by *mu*; note that other vowels (like the **u** in *pol**u*** 'pilaf') didn't change:

(20) Mant**i**mu yaman emes. 'Manta are also not bad.' مانتىمۇ يامان ئەمەس.

(21) Pol**u**mu bek temlik. 'Pilaf is also very tasty.' پولۇمۇ بەك تەملىك.

There is a **rule** to help you to know which vowels will change: the word-final short vowels *a* and *e* are raised to *i* or *é* in an unstressed syllable. This rule applies to all kinds of words (e.g. verbs, nouns, adjectives) and all kinds of suffixes, so it is good to **learn it well**, because you will encounter these changes frequently. We refer to this as *A*-raising (where *A=a, e*).

- When a stem ending in an unstressed ***a*** ئا or ***e*** ئە is followed by a syllable beginning with a consonant (e.g. when taking a suffix), the *final vowel* usually changes to ***i*** ى. For example, *bala* 'child' + *mu* → *bal**i**mu* '(a) child too'; *jümle* 'sentence' + *mu* → *jüml**i**mu* '(a) sentence too.'

- If a word has **only one syllable** (like *ja*), ***a*** ئا or ***e*** ئە **usually changes to *é*** ې, for example ماڭ *mang* 'walk, go on foot,' *méngiwatidu* 's/he is walking', *ye* يە 'Eat!,' *yédi* 'ate.' (Notice that this doesn't happen if the vowel is stressed and/or not final, e.g. *aq* 'white' *aqmu* 'also white,' not *éqmu.)

- Other final vowels *u, o, i, é, ö, ü* don't change.

Here are some examples:

(22) *bala* 'child'; *texse* 'plate'+ *mu* → balimu, texsimu بالىمۇ، تەخسىمۇ

bala 'child'; *texse* 'plate' + *chu* → balichu, texsichu بالىچۇ، تەخسىچۇ

qisqa 'short'; *kona* 'old' + *mu* → qisqimu, konimu قىسقىمۇ، كونىمۇ

mashina 'car,' *choka* 'chopsticks' + plural *lAr* → mashinilar, chokilar ماشىنىلار، چوكىلار

There are two related phenomena to note once you've mastered the above. First, this process of raising *a* and *e* to *i* and *é* also happens between words *in the spoken language only*, but it is not reflected in the writing, for example:

(23) *lata* 'cloth, rag' *xej* '(Chinese-style) shoe' *lata xej* pronounced *latixej* 'cloth shoes'

It is best to memorize which words do not have *A-raising*: e.g., *awaz* 'voice,' *awazi* 'his/her voice' (not **awizi*). Contrast this with *paypaq* 'sock,' *paypiqim* پايپىقىم 'my sock,' which does raise final *a* to *i*. Also, the written form of the final consonant, here <p پ>, usually stays the same when a suffix is added; it does not change to <b>. Similarly, a voiced final consonant preserves its form, e.g. *kitab* كىتاب , *kitabim* كىتابىم 'my book' (see Introduction 4.2).

Remember that vowels other than *a* and *e* do not change: *su* 'water'***su**mu* 'also water'; *qéri* 'old,' *qé**ri**mu* 'also old'; *polu* 'pilaf,' *po**lu**chu* 'What about pilaf?'

There are **some regular exceptions to *A*-raising**, where *a* and *e* **don't change**. These are:

- Personal names, e.g. *Rena, Mahire, Gülnisa*.
- Place names which are less familiar to Uyghurs, like ***Yaw**ropa*, *Nor**wé**giye*

However: *A<u>mé</u>rik**a*** and *<u>A</u>friq**a*** do change (because they are much more widely used, and so have been more fully 'nativized'): *Amériki**mu***, *Afriqi**mu***

- Loan words from other languages may not change, unless they have been nativized: for example, the Chinese loan word *ja* 'false,' *jamu* 'also false' (not *jemu); *dun<u>ya</u>* 'world,' *dunyamu* 'also (the) world' (not *dunyimu); *baha* 'price,' *bahamu* 'also (a/the) price.'

If the borrowed words place stress on the last syllable and/or have long vowels, they will not change. The final *a* of both *dun<u>ya</u>* and *bi<u>na</u>* 'building' is a long vowel in the source language, Arabic, and is stressed in Uyghur. But if the loan words have been nativized and/or have final short vowels, they will change: *laza* 'chili pepper,' *lazimu*; *lampa* 'light bulb,'*lampimu*.

5. Language Use Notes

5.1 Several words and senses for 'old': كونا *kona* قېرى *qéri* *chong* چوڭ

Kona كونا only refers to inanimate things (material), such as *kona kitab* 'old book,' *kona bina* 'old building.' ***Qéri*** قېرى, on the other hand, is only used for living beings: people and animals, but also plants and trees: *qéri adem* 'aged person,' *qéri derex* 'old tree.'

But take care when describing someone as 'old': *qéri* is not very polite, and should never be used when referring to a person's relatives or to someone's face. Instead, use ***chong*** چوڭ 'big,' which in reference to people **always refers to age**, *not* their size: *chong adem* 'older person, elders'; compare *chong bina* 'big building' and *égiz bina* 'tall building.'

5.2 Several words for 'bad': ئەسكى **eski** ناچار **nachar** يامان **yaman**

Eski, *nachar* and *yaman* are opposite to *yaxshi* 'good.' When speaking negatively about someone or something, there are two possibilities for 'bad': *eski* and *nachar*. ***Eski*** implies a moral criticism, especially when applied to people: *U adem bek eski.* 'That person is really (inherently) bad.' Sometimes, *eski* is used to refer to things, and then in means 'old, tattered': *eski* kitab 'tattered book' (compare *kona kitab* 'old book' above, which refers unjudgementally to the object's perceived chronological age). Even when used for things, *eski* retains a negative value judgment (there's something wrong with the object, e.g. a tattered book).

But when referring to things clearly of poor quality, ***nachar*** is used instead: *nachar lughet* 'poor (quality) dictionary,' *Bu tamaq nachar.* 'This food is bad.'

One more negatively-charged adjective is ***yaman*** 'evil, bad.' The word is not used lightly by adults, as it has a fundamentally negative judgment inherent to it, e.g. *Sheytan yaman* 'The devil is evil.' Children will use it indiscriminately (*sen yaman!* 'You are bad!'), and see footnote 2 on p. 29 above for one of its extended meanings.

5.3 Using *qandaq* قانداق 'what kind of, how?' and *néme* نېمە 'what?'

In Dialogue 1, *qandaq* occurs in attribute and in predicate position in the sentence. As an attribute, *qandaq* means 'what kind of,' whereas as a predicate, it generally means 'how.'

(24) a. Bu *qandaq lughet*? '***What kind of*** *dictionary* is this?' بۇ قانداق لۇغەت؟

b. Bu lughet *qandaq*? '***How*** is this dictionary?' بۇ لۇغەت قانداق؟

In the **attributive usage** in (17a) above, the question **emphasizes specific qualities** of the following noun, here *lughet*; for example, whether it is a Uyghur-Chinese or a technical dictionary. In the **predicative usage** in (24b) above, the question request an evaluation of the **overall quality of the subject**; e.g. the speaker would like to know if it is good or easy to use.

We also encounter *néme*, whose basic meaning is 'what?' Sometimes, *néme* can be used just like *qandaq*, in the sense of 'which, what kind?' (compare (24a) with (25):

(25) a. Bu *néme lughet*? '***Which/What kind of*** *dictionary* is this?' بۇ نېمە لۇغەت؟

b. U *Xenzuche-Qazaqche* lughet. 'It is a *Chinese-Kazakh* dictionary.' ئۇ خەنزۇچە ـ قازاقچە لۇغەت.

But as a general rule of thumb, you should use *qandaq* for attributive questions like (24a) above. Used attributatively, the answer to a *qandaq* question should be a **adjective** as in (26), while the answer to a *néme* question should be a **noun** as in (27) below.

(26) a. *Qandaq* tamaq? '*What kind of* food?' قانداق تاماق؟

b.*Uyghurche* tamaq./*Yaxshi* tamaq. '*Uyghur* food.'/ '*Good* food'. ئۇيغۇرچە تاماق. / ياخشى تاماق.

Since *yaxshi* 'good' and *Uyghurche* 'Uyghur' (lit., 'in the Uyghur way') are both adjectives, the question word is *qandaq*. But below, *polu*, *manta*, and *lengman* are all nouns, so *néme* is used:

(27) Question:	*Néme* tamaq?	'*What/Which* food?'	نېمە تاماق؟
Answers:	Polu / lengman / manta.	'Pilaf/lengmen/dumplings'	پولۇ/ لەڭمەن/ مانتا

When simply asking *what* people are having for dinner, use *néme*. When focusing on the qualities of something , use *qandaq*. Here are other examples:

(28)	a. Bu *néme* kitab?	'*What* is the book (about)?'	ـ بۇ نىمە كىتاب؟
	b. U *matematika* kitab.	'It is a mathematics book.'	ـ ئۇ ماتىماتىكا كىتاب.
(29)	a. Bu *qandaq* lughet?	'*What kind of* dictionary is it?'	ـ بۇ قانداق لۇغەت؟
	b. U *Xenzuche-Qazaqche* lughet.	'It is a *Chinese-Kazakh* dictionary.'	ئۇ خەنزۇچە ـ قازاقچە لۇغەت.

Exercises

Exercise 1

Describe some of the things in the room (books, clothes, people, furniture) or things you see outside the window or in photographs. Use the adjectives you have learned.

Sizes and qualities: *pakar, égiz, chong, kichik, kona, yéngi, yaxshi, yaman, qéri, yash.*

Colors: *aq, sériq, qara, qizil, kök, yéshil.*

Follow these examples :

Bu qelem	kök.	**This** pen is blue.
U üstel	égiz.	**That** table is high.
______________________		______________________
______________________		______________________
______________________		______________________
______________________		______________________
______________________		______________________
______________________		______________________
______________________		______________________
______________________		______________________
______________________		______________________
______________________		______________________

Exercise 2

First, **translate** the adjectival phrases below.

______________________________	eng yaxshi
______________________________	nahayiti yaxshi
______________________________	bek yaxshi
______________________________	anche yaxshi emes
______________________________	yaxshi emes
______________________________	yaman
______________________________	bek yaman

Working in pairs, Person A asks Person B's opinion about each of the items which you described in Exercise 1, using the question word *qandaq*. Person B should then answer person A using any

of these descriptive phrases. (You may also use *mu* 'also,' *we* 'and,' *biraq* 'but.') E.g. **depter** دەپتەر

A. Bu depter **qandaq?** ئا: بۇ دەپتەر قانداق ؟

B. Bu depter **yaman emes**, lékin **kichik.** ب: بۇ دەپتەر يامان ئەمەس، لېكىن كىچىك.

Exercise 3

Using the following two question-and-answer formats as models for a dialogue:

3a. Things e.g. *kitab* 'book' (alternatives are separated by /)

Bu néme? --Bu kitab.
Bu qandaq kitab? --Bu Uyghurche kitab.
Bu Uyghurche kitab qandaq? --Bu Uyghurche kitab yaxshi/qiyin/tes/yaman emes 'not bad'
Bu eng yaxshi kitabmu? --Yaq, bu eng yaxshi kitab emes, awu eng yaxshi kitab. /
--He'e, bu eng yaxshi kitab.

With your partner, substitute the following words. Take turns asking and answering questions:

depter
zhurnal
gézit
sinip 'classroom'
lughet
qelem
orunduq 'chair'

3b. People e.g., *mu'ellim*

Bu kim? --Bu mu'ellim.
Bu mu'ellim qandaq? --Bu mu'ellim yaxshi / yaman emes / bek yaxshi.
Bu eng yaxshi mu'ellimmu? --Yaq, bu eng yaxshi mu'ellim emes, awu/u eng yaxshi mu'ellim. /
--He'e, bu eng yaxshi mu'ellim.
U mu'ellim yaxshimu? --He'e, u mu'ellim bek yaxshi. / Yaq, u mu'ellim yaxshi emes.
--U mu'ellim yaman emes. / U mu'ellim bolidu. 'That teacher is (just) OK.'

Substitute the following words into the model. Take turns asking and answering questions:

bala
qiz
Tursun (male name)
Roshen (female name)
oqughuchi
qéri ayal 'older woman'
yash ayal 'young woman'
sawaqdash

Lesson 3

سالاملىشىش، بازارغا بېرىش ۋە ئىشلەش

Greeting, Shopping, and Working

Concepts and Structures

1. Uyghur greetings: Salam! ‘Greetings!’ Yaxshimusiz! ‘Hello!’
2. Personal pronouns مەن، بىز؛ سەن؛ سىز سىلەر؛ سىلى، ئۇ، ئۇلار
3. Present-future tense -*Y/yi* (-*i*/- *y*/-*yi*) and person endings (Type 1)
4. Dative and Locative cases: dative +*GA* (+*gha/qa/ge/ke* كە، گە، قا، غا), locative +*DA* (+*da/ta/de/te* دە، تە، تا، دا)
5. Language Use Notes: دە- *de-*، ئوقۇ- *oqu-*؛ ئۆگەن- *ögen-*، ماقۇل *maqul*؛ كۈن *kün*

There are many types of **greetings**: religious and non-religious; formal and informal; same-generation and intergenerational. In this lesson you will learn commonly-used greetings, *salam* and *yaxshimusiz*, and be able to ask where someone works and what they study.

You will learn how to use **personal pronouns** (I, you, he she, etc.) For example, for the third person (he, she, it) Uyghur has one pronoun, *u*. (This is the same as the demonstrative pronoun *u* ‘that,’ which we learned in Lesson 1.)

Verbs in Uyghur take a variety of tense, aspect, and modal suffixes, expressing when and how an action or event takes place. The verb stem (without any suffixes) we write with a hyphen (e.g. *oqu-* ‘study, read’ ئوقۇ-), since in written Uyghur, verbs usually appear with suffixes attached to them. In this lesson, we learn **the present-future tense** suffix, *-Y (-i/-y/-yi)*.[1] After attaching to the verb, this suffix is followed by person markers, which are a bit like compact personal pronouns. Taking *oqu-*:

(1)	Men	Uyghurche	oqu-**y**-men.	‘I study Uyghur.’
	I	Uyghur	study-PresFut-1personSingular	مەن ئۇيغۇرچە ئوقۇيمەن.
(2)	U	Uyghurche	oqu-**y**-du.	‘She/He studies Uyghur.’
	He/She	Uyghur	study-PresFut-3personSingular	ئۇ ئۇيغۇرچە ئوقۇيدۇ.

[1] A capital letter as used here indicates that there is more than one form of the sound; in this chapter, *Y= y/i*, *D= d/t*, *G= gh/q/g/k* (see Abbreviations used in this Textbook in the Preface).

We will also explore two of the **noun case suffixes** in Uyghur: the **dative +*GA*** (indicating **direction towards**), and the **locative +*DA*** (**location at/in/on**). These suffixes are **harmonic**, meaning their sound varies depending on the sounds of the preceding noun. Details on these processes are provided in grammar point 4 below, as well as section 4 of the Introduction.

The verb *de-* ‘say, speak’ -دە is sometimes used in these dialogues in the sense of ‘be called.’ The verbs *oqu-* -ئوقۇ and *ögen-* -ئۆگەن both have the meaning ‘study,’ but in different senses. *Maqul* ماقۇل ‘OK, alright, yes’ is used to agree with and take leave of someone.

Dialogue 3.1 3.1- سۆھبەت

A foreign student, Robin, meets Abliz at the college gate. دەرۋازىدا، چەتئەللىك ئوقۇغۇچى روبىن ئابلىز بىلەن ئۇچرىشىدۇ.

Robin:	Yaxshimusiz?	روبىن: ياخشىمۇسىز؟
Abliz:	Yaxshimusiz?	ئابلىز: ياخشىمۇسىز؟
Robin:	Nege barisiz?	روبىن: نەگە بارىسىز؟
Abliz:	Bazargha barimen. Sizchu?	ئابلىز: بازارغا بارىمەن، سىزچۇ؟
Robin:	(Men) öyge qaytimen.	روبىن: (مەن) ئۆيگە قايتىمەن.
	Men öyde Uyghurche öginimen.	مەن ئۆيدە ئۇيغۇرچە ئۆگىنىمەن.
	Siz bazarda néme ish qilisiz?	سىز بازاردا نېمە ئىش قىلىسىز؟
Abliz:	Men bazarda bir lughet izdeymen,	ئابلىز: مەن بازاردا بىر لۇغەت ئىزدەيمەن.
	yene bir shepke alimen.	يەنە بىر شەپكە ئالىمەن.
	(pointing to Abliz’s hat)	(دوپپىغا)
Robin:	Bu shepke, shundaqmu?	روبىن: بۇ شەپكە، شۇنداقمۇ؟
Abliz:	Yaq. Shepke emes!	ئابلىز: ياق. شەپكە ئەمەس.
Robin:	Uni uyghurche néme deydu?	روبىن: ئۇنى ئۇيغۇرچە نېمە دەيدۇ؟
Abliz:	Buni doppa deydu.	ئابلىز: بۇنى ‘دوپپا’ دەيدۇ.
	(pointing to his shoes)	(ئاياغقا)
Robin:	Uni Uyghurche néme deydu?	روبىن: ئۇنى ئۇيغۇرچە نېمە دەيدۇ ؟
Abliz:	Ayagh deydu.	ئابلىز: ئاياغ دەيدۇ.
Robin:	Rehmet. (Maqul emise.)	روبىن: رەھمەت! (ماقۇل ئەمىسە.)
Abliz:	Xosh.	ئابلىز: خوش

Dialogue 3.2 3.2- سۆھبەت

While out shopping, Räna and Aygül meet their teacher, Muhtär.

بازارغا بېرىش يولىدا، رەنا بىلەن ئايگۈل ئۇلارنىڭ مۇئەللىمى مۇختەرنى ئۇچرىتىپ قالىدۇ.

Rena, Aygül:	Muxter mu'ellim, siz nege barisiz?	رەنا ۋە ئايگۈل: مۇختەر مۇئەللىم، سىز نەگە بارىسىز؟
Muxter:	Men öyge barimen. Siler nege barisiler?	مۇختەر: مەن ئۆيگە بارىمەن. سىلەر نەگە بارىسىلەر؟
Rena, Aygül:	Biz bazargha barimiz.	رەنا ۋە ئايگۈل: بىز بازارغا بارىمىز.
Muxter:	Siler bazarda néme qilisiler?	مۇختەر: سىلەر بازاردا نېمە قىلىسىلەر؟
Rena, Aygül:	Bir kitab, ikki depter we üch zhurnal alimiz.	رەنا ۋە ئايگۈل: بىر كىتاب، ئىككى دەپتەر ۋە ئۈچ ژۇرنال ئالىمىز.
Muxter:	Xemit nede?	مۇختەر: خەمىت نەدە؟
Rena, Aygül:	U öyde. Künde öyde öginidu.	رەنا ۋە ئايگۈل: ئۇ ئۆيدە. كۈندە ئۆيدە ئوقۇيدۇ.
Muxter:	Adil bilen Ablizmu öydimu?	مۇختەر: ئادىل بىلەن ئابلىزمۇ ئۆيدىمۇ؟
Rena, Aygül:	(Shundaq,) ularmu öyde.	رەنا ۋە ئايگۈل: (شۇنداق،) ئۇلارمۇ ئۆيدە.

Dialogue 3.3 3.3- سۆھبەت

Robin points out his teacher, Hämit, to his new friend, Ärkin. روبىن ئوقۇتقۇچىسى خەمىتنى ئەركىنگە كۆرسىتىدۇ.

Erkin:	U adem kim?	ئەركىن: بۇ ئادەم كىم؟
Robin:	U Xemit.	روبىن: ئۇ خەمىت.
Erkin:	U nede ishleydu?	ئەركىن: ئۇ نەدە ئىشلەيدۇ؟
Robin:	Shinjang uniwérsitétida ishleydu.	روبىن: شىنجاڭ ئۇنىۋېرسىتېتىدا ئوقۇيدۇ.
Erkin:	Siz nede ishleysiz?	ئەركىن: سىز نەدە ئىشلەيسىز؟
Robin:	Men xizmetchi emes. Men oqughuchi.	روبىن: مەن خىزمەتچى ئەمەس. مەن ئوقۇغۇچى.
Erkin:	Siz néme kesipte oquysiz?[2]	ئەركىن: سىز نېمە كەسىپتە ئوقۇيسىز؟
Robin:	Men Uyghurche öginimen. Uyghurche grammatika bek tes.*	روبىن: مەن ئۇيغۇرچە ئۆگىنىمەن. ئۇيغۇرچە گرامماتىكا بەك تەس.
Erkin:	Toghra, ongay emes.	ئەركىن: توغرا، ئوڭاي ئەمەس.

*Instead of *tes*, you could also say *qiyin* 'difficult.'

---

[2] It's also possible to substitute *qaysi* قايسى 'which' for *néma* 'what': *Siz qaysi kesipte oquysiz?* or simply ask *Siz qaysi* (*néma*) *kesipte*? 'What field are you in?' ~' What's your major?'

Vocabulary سۆزلۈك

Latin-script Uyghur	English	Arabic-script Uyghur
al- (almaq, élish) [+ni]	get, take, obtain, buy	ئال- (ئالماق، ئېلىش)
ayagh*	shoe, pair of shoes; foot; leg; base, end	ئاياغ
Aygül	Aygül (female name); moonflower	ئايگۈل
et- (etmek, étish) [+ni]	do, make; cook, prepare food	ئەت- (ئەتمەك، ئېتىش)
ete	tomorrow	ئەتە
emise	then, if that is so, in that case	ئەمىسە
bar- (barmaq, bérish) [+GA]	go (and arrive); (aux) progressing	بار- (بارماق، بېرىش)
bazar (pronounced *bazaa*)	market; commercial district; shopping area	بازار
bazargha bar-	go shopping	بازارغا بار-
biz	we	بىز
tes	difficult	تەس
toghra	correct, right	توغرا
til	tongue; language	تىل
Xemit	Hämit (male name); praiseworthy	خەمىت
xosh	Goodbye! Cheers; enough, all right; pleasure, satisfaction	خوش
xizmetchi	(white-collar) worker, employee	خىزمەتچى
de- (démek, déyish) ^	say, speak; (aux.) quotative	دە- (دېمەك، دېيىش)
doppa	skullcap	دوپپا
sen (séni, séning, sanga)	you (sg. informal/intimate)	سەن (سېنى، سېنىڭ، ساڭا)
siz (sizni, sizning, sizge)	you (singular, polite)	سىز (سىزنى، سىزنىڭ، سىزگە)
siler (silerni, silerning, silerge)	you (plural, ordinary)	سىلەر (سىلەرنى، سىلەرنىڭ، سىلەرگە)
shepke	peaked cap	شەپكە
Shinjang	Xinjiang, Chinese Turkestan	شىنجاڭ
qayt- (qaytmaq, qaytish) [+GA]	return, go back	قايت- (قايتماق، قايتىش)
qil- (qilmaq, qilish) [+ni]	do, make	قىل- (قىلماق، قىلىش)
qiyin	difficult	قىيىن
kepke	billed flat cap (as worn in Ghulja/Ili)	كەپكە
kün	day; sun	كۈن
grammatika	grammar	گرامماتىكا
maqul	Alright! Agreed!	ماقۇل
mektep	school, college, institute; religious school	مەكتەپ
men (méni ‘me,’ méning ‘my,’ manga ‘to me’)	I	مەن (مېنى، مېنىڭ، ماڭا)
Muxter	Muhtär (male name); chosen one	مۇختەر
ne	what?	نە
nede (< ne + DA)	where at?	نەدە
nege (< ne + GA)	where to?	نەگە
oqu- (oqumaq, oqush) [+ni]	read, study	ئوقۇ- (ئوقۇماق، ئوقۇش)
ongay	easy, convenient	ئوڭاي

u (uni 'him/her,' uning 'his/her' uninggha 'to him/her')	he, she, it	ئۇ (ئۇنى، ئۇنىڭ، ئۇنىڭغا)
uniwérsitét	university	ئۇنىۋېرسىتېت
ögen- (ögenmek, öginish) [+ni]	learn	ئۆگەن- (ئۆگەنمەك، ئۆگىنىش)
öy	house, home, room	ئۆي
üch	three	ئۈچ
izde- (izdimek, izdesh) [+ni]	search, look for	ئىزدە- (ئىزدىمەك، ئىزدەش)
ish	work, job; matter, affair, thing	ئىش
ishle- (ishlimek, ishlesh)	work	ئىشلە- (ئىشلىمەك، ئىشلەش)
ikki**	two	ئىككى
yaxshimusiz	Hello! How do you do? How are you?	ياخشىمۇسىز
ye- (yémek, yéyish) [+ni]	eat, consume	يە- (يېمەك، يېيىش)
yene	again, further, still, else, also, more	يەنە
yu-*** (yumaq, yuyush) [+ni] ^	wash, launder	يۇ- (يۇماق، يۇيۇش)

(If stress is marked on two syllables, the first is lightly stressed, the second is more strongly stressed.)

*When pronounced alone, the *gh* of <ayagh> 'shoe' is voiceless, sounding like *ayaq*. Similarly, when followed by a G-initial suffix with variable voicing such as the dative *+GA*, this final *gh* behaves like a voiceless *q*, and therefore takes the voiceless *+qa* form of the dative: *ayaqqa* 'to the foot,' written *ayaghqa* ئاياغقا . Other nouns ending in *gh* also follow this pattern. But when a voiced sound (such as *i*) follows, <ayagh> is pronounced as it is spelled: *ayaghi* 'his/her foot.'

**The vowel *i* is whispered (devoiced) between any two *p, t, k*, or *q* (or at the beginning of a word if followed by these voiceless stops); thus 'two' *ikki* ئىككى is pronounced something like *shhki* . The voiceless *i* sounds like a hiss; ask your teacher to repeat such words slowly and then quickly.

*** The initial consonant *y* preceding *i, u,* or *ü* is often pronounced with friction, making it sound like *j*, such as *yil* 'year' pronounced [ʒil], and sounding like *jil*; *yu-* 'wash' sounding like *ju-* [ʒu-] or *yügür-* 'run' sounding like *jügür-* [ʒygyr-] This is particularly common in the speech of northerners and people of Ghulja (Ili).

^ The verb *yu-* 'wash' adds an extra *y* before suffixes beginning with a vowel: *yu-y-i-men* 'I wash.'

Grammar گرامماتىكا

1. *Salam*! سالام *Yaxshimusiz!* ياخشىمۇسىز 'Greetings!' 'Hello!'

These are the most common Uyghur greetings, meaning literally, 'Peace!' and 'Are you well?' In the latter greeting, remembering our question particle *mu*, we can think of this as a rearranged form of a predicate adjective question *Siz yaxshimu?* (lit., you good-Q?)

In reply, one typically echoes the question (A: *Salam!* B: *Salam!* or A: *Yaxshimusiz!* B: *Yaxshimusiz!*). To the latter, it is also possible to answer *Yaxshi!* But no matter how badly one is

feeling, practices of decorum dictate that one never answers *Yaxshi emes* 'Not good' or *Yaman* 'bad.' So: *Yaxshimusiz!* --- *Yaxshi!* 'How are you?' ---'Fine.'

2. Personal Pronouns

Below is a table of the Uyghur personal pronouns. Pay careful attention to the many pronouns used for the 2nd person 'you.' The forms in grey are used less but included in case you hear them; focus on the other terms first:

Table 3.1. Uyghur personal pronouns (nominative case)

person	*degree*	*singular*	*plural*
1st	*regular*	**men** مەن 'I'	**biz** بىز 'we'
2nd	*informal, intimate*	**sen** سەن 'you'	**senler** سەنلەر 'you' (very informal)
	polite	**siz** سىز 'you' (polite)	**siler** سىلەر 'you' (polite)
	respectful	**sili** سىلى 'you' (esteemed)	**sizler** سىزلەر 'you' (very polite)
3rd		**u** ئۇ 'he, she, it'	**ular** ئۇلار 'they'

For the 2nd person 'you,' speakers distinguish several levels of politeness and formality:

Everyday polite *siz* Learn and use the everyday formal polite form **siz** with most people: e.g. your teacher, classmates, and adult strangers you meet. Like French *vous* and German *Sie*, it is the most common form heard. Girls are usually deferentially addressed with ***siz,*** even by their own parents, while boys are typically addressed with *sen*.

Everyday informal *sen* ***Sen*** is a familiar, intimate form of 'you' (like French *tu* and German *du*), conveying a very close friendship between speaker and hearer, or the superior social rank of the speaker. In the latter usage, the speaker typically commands respect of or has some authority over the hearer, e.g. over children, pupils, or an apprentice. Since *sen* can also be used to condescend to someone in anger and is thus potentially offensive, it is safest to wait until a person addresses you with ***sen*** before addressing them back with *sen*.

Formal polite *sili* The honorific form ***sili*** is used to respectfully address elders, for example grandparents or respected leaders of a community. It is still widely used in southern Xinjiang and in literature, whether to address royalty or even customers.

Plural *siler*: both everyday formal and informal In the 2nd person plural, ***siler*** is by far the most common form of 'you (plural),' used in both distant and close relationships.

The other forms, *senler* 'you (plural, informal and/or impolite)' and *sizler* 'you (plural, very formal)' are much less common, and are included for your reference only. There are still other, more honorific and dialect forms that you may hear (such as *özle*, *özliri* 'you (sg., honorific)' and *her qaysiliri* 'you (pl., honorific)), which we have not included here.

For everyday use, then, make sure you learn *men, sen, siz, u;* and *biz, siler*, and *ular*.

3. Present-Future Tense Endings — V-*Y* Person /V-*yi*-Person

3.1 Form

The present-future **tense suffix** is formed by adding the suffix -***Y***-/-*yi*- (-*i*, -*y,* or-*yi*) immediately after the verb (V). Then an appropriate personal ending (1st/2nd/3rd person singular or plural) is attached: **V-*Y/yi*-Pers.Ending**. There are three variants of the suffix -(*y)I*-:

- If the verb stem **ends in a consonant** (*p b f q gh l n sh y w*, etc.), **use *i* :**

qil- ‘do’ qil**i**men, qil**i**miz, etc.
qayt- ‘return’ qayt**i**men, qayt**i**siler, etc.
toy- ‘be full’ toy**i**men, toy**i**siler, toy**i**du, etc.
kör- ‘see’ kör**i**sen, kör**i**du, etc.

- If the verb stem **ends in a vowel** (*a e é i o ö ü)*, **use *y*** :

oqu- ‘read’ oqu**y**men, oqu**y**du, etc. *angla-* ‘listen’ angla**y**siz, angla**y**du, etc.

Since **-(*y*)*i*-** attracts stress, no vowel-raising occurs in vowel-final verb stems with the present-future tense :

de- ‘say’ <u>dey</u>men, <u>dey</u>du,* etc. *ye-* ‘eat’ <u>yey</u>miz, <u>yey</u>du, etc.

- If the verb is *yu* , **use -*yi*:**

yu- ‘wash’ yu**yi**men, yu**yi**siz, yu**yi**du.

3.2 Person Endings

Person endings look quite like personal pronouns (since they are actually derived from them); they agree with the subject of the sentence in person (I, you, she, etc.) and number (singular, plural). Uyghur has two sets of person endings, but the ones described here are the most common:

Table 3.2. Person Endings (type 1, pronominal)

Person	**Number**	
	singular	**plural**
1st **person**	-men ـمەن	-miz ـمىز
2nd **person**	-sen / -siz ـسەن / ـسىز	-siler ـ سىلەر
3rd **person**	-du ـدۇ	-du ـدۇ

Here are examples of different verbs with the present-future tense suffix and person endings:

- Person endings on consonant-final stems: **V-*Y*-Person Endings**

qil- ‘do’ qilimen, qilimiz, qilisen, qilisiz, qilisiler, qilidu (I do, we do, you do, etc.)
قىلىمەن. قىلىمىز، قىلىسەن، قىلىسىز، قىلىسىلەر، قىلىدۇ

kör- ‘see’ körimen, körimiz, körisen, körisiz, körisiler, köridu
كۆرىمەن. كۆرىمىز، كۆرىسەن، كۆرىسىز، كۆرىسىلەر، كۆرىدۇ

bar- ‘go’ barimen, barimiz, barisen, barisiz, barisiler, baridu

بارىمەن. بارىمىز، بارىسەن، بارىسىز، بارىسىلەر، بارىدۇ. . . .

***A*-raising applies here:** When suffixes are added to **some** verb stems having the vowels *a* or *e*, these vowels are "raised" or changed (as introduced in Lesson 2):

a, *e* > *i* If the verb stem has an **unstressed *a* or *e* in its second syllable** (and that syllable ends in not more than one consonant), it will change to ***i***:

ögen- 'study' ög**i**nimen, öginimiz, öginisen, öginisiz, öginisiler, öginidu
ئۆگىنىمەن. ئۆگىنىمىز، ئۆگىنىسەن، ئۆگىنىسىز، ئۆگىنىسىلەر، ئۆگىنىدۇ. . . . .

aylan- 'revolve' ayl**i**nimen, ayl**i**nimiz, ayl**i**nisen, etc.

e > *é* , *a* > *é* If the verb stem has one syllable (and it ends in not more than one consonant):

ber- 'give' b**é**rimen, bérimiz, bérisen, bérisiz, bérisiler, béridu
بېرىمەن. بېرىمىز، بېرىسەن، بېرىسىز، بېرىسىلەر، بېرىدۇ. . . . .

et- 'make, prepare' **é**timen, étimiz, étisen, étisiz, étisiler, étidu
ئېتىمەن. ئېتىمىز، ئېتىسەن،ئېتىسىز، ئېتىسىلەر، ئېتىدۇ. . . .

mang- 'go (on foot); run, operate' <u>m**an**</u>gimen but m**é**ngi<u>wa</u>timen (difference due to stress)

- Person endings on vowel-final stems: **V-*y*-PersEndings1 / V-*yi*-PersEndings1**

de- deymen, deymiz, deysen, deysiz, deysiler, deydu ('I say,' 'we say,' etc.)
دەيمەن. دەيمىز، دەيسەن، دەيسىز، دەيسىلەر، دەيدۇ. . . . .

oqu- oquymen, oquymiz, oquysen, oquysiz, oquysiler oquydu ('I read,' 'we read,' etc.)
ئوقۇيمەن. ئوقۇيمىز، ئوقۇيسەن، ئوقۇيسىز، ئوقۇيسىلەر، ئوقۇيدۇ . . .

The verbs *yu-*, *ye-* and *de-* (being single syllables ending in a vowel) will take an extra -**y**- before any **suffix ending in a vowel** which does not have **y**-initial variant (as above).

ye- ye**y**men, ye**y**miz, ye**y**sen, ye**y**siz, ye**y**siler, ye**y**du ('I eat,' 'we eat,' etc.)
يەيمەن. يەيمىز، يەيسەن، يەيسىز، يەيسىلەر، يەيدۇ . . . .

The above is similar to *-(I)sh* "dictionary" forms mentioned in the Vocabulary: *yé**y**ish*, *yu**y**ush* etc. As mentioned above, *yu-* 'wash' adds an extra *y* before the present-future *i*:

yu- yu**y**imen, yu**y**imiz, yu**y**isen, yu**y**isiz, yu**y**isiler, yu**y**idu ('I wash,' 'we wash,' etc.)
يۇيىمەن. يۇيىمىز، يۇيىسەن، يۇيىسىز، يۇيىسىلەر، يۇيىدۇ.

3.3 Usage of the present-future tense

Expresses a present state of affairs

Most often, it is used to describe a current, usual state of affairs, a stable, ongoing action or situation, similar to the use of the English simple present:

(3) Biz bu yerde ishleymiz. 'We work here.' بىز بۇ يەردە ئىشلەيمىز.

Expresses a likely event in the future
Used about a future action or situation; the speaker is quite certain that the event will occur:

(4) U Ürümchige baridu. ‘She/He will (definitely) go to Ürümchi.’ ئۇ ئۈرۈمچىگە بارىدۇ.

(5) Men bir kitab al**i**men. ‘I will (for sure) buy a book.’ مەن بىر كىتاب ئالىمەن.

If ambiguous, present and future meanings can be distinguished using time words such as *hazir* ‘now,’ and *ete* ‘tomorrow.’

Expresses Habitual action
The present-future tense can also render habitual action, something that is done regularly at the present time:

(6) Siz her küni oqu**y**siz. ‘You study every day.’ سىز ھەر كۈنى ئوقۇيسىز.

4. Noun Cases

4.1 Usage

Uyghur nouns cases perform a similar function to prepositions in English, expressing relations between participants in the sentence. In this lesson, we introduce the Nominative, Locative, and Dative cases.

Nominative Case **N+∅**

A noun in the nominative case is not marked and is the **subject** of a sentence, as in *öy* below:

(7) Bu **öy** yaxshi. ‘This house/home is good.’ بۇ ئۆي ياخشى.

Locative Case **N+*DA***
The **locative** expresses a **location** at, on, or in time or space. The suffix +*DA* (with voicing and backness harmonic variants +*da/ta/de/te* دا، تا، دە، تە) is attached to location noun.

(8) U uniwérsitétta ishleydu. ‘S/he works **at** the university.’ ئۇ ئۇنىۋېرسىتېتتا ئىشلەيدۇ.

Dative Case **N+*GA***
The **dative** is used for the **direction/goal** to a place or for a purpose. The suffix +GA (with voicing and backness harmonic variants +*gha/qa/ge/ke* غا، قا، گە، كە) is attached to the noun.

(9) Biz bazargha barimiz. ‘We are going **to** the market.’ بىز بازارغا بارىمىز.

4.2 Formation

There are four different forms for each case suffix. You must learn to select which one to use, according to the sounds that come at the end of the noun. Review the explanation on **consonant and vowel harmony** in section 3 of the Introduction. This will help you to identify which words are **categorized** as back and which are considered front, and whether the **last sound** in the noun is voiced or unvoiced. Here are some examples:

Table 3.3, Locative case: examples

	back		front	
	voiced final	unvoiced final	voiced final	unvoiced final
Nom.	bala بالا	tamaq تاماق	öy ئۆي	mektep مەكتەپ
Locative	balida بالدا	tamaqta تاماقتا	öyde ئۆيدە	mektepte مەكتەپتە
Dative	baligha بالغا	tamaqqa تاماققا	öyge ئۆيگە	mektepke مەكتەپكە

Some other examples:

kimde كىمدە	'on whom?'	*lughette* لۇغەتتە	'in a/the dictionary'
tilda تىلدا	'in a/the language'	*sawaqdashta* ساۋاقداشتا	'on the classmate'
kimge كىمگە	'to/for whom?'	*lughetke* لۇغەتكە	'to/for a/the dictionary'
tilgha تىلغا	'into a/the language'	*sawaqdashqa* ساۋاقداشقا	'to/for the classmate'

A-raising also occurs (when suffixes are added to words ending in ***a*** or ***e***, the vowel is raised to ***i*** (or ***e*** in single-syllable words): *bala +GA* → *ba**li**gha* (not *balagha) بالا + غا ← بالغا

kepke +DA → *kepkide* (not *kepkede) كەپكە + دە ← كەپكىدە

Two exceptions to *A*-raising that we can observe with the dative case are the question word *ne-* 'where?' +*GA* → *nege* 'why?,' and *tala* 'outside' → *talagha* '(towards) the outside.'

4.3. Personal Pronouns and case

Personal pronouns like *men* 'I' and *siz* 'you' also take case suffixes personal pronouns. The irregular forms are in bold below: *manga, sanga, uninggha, uningda* (and not *men'ge, *sen'ge, *ugha, *uda). These irregular dative and locative forms have +*ning* inserted between the pronoun *u* and the case suffix. *uning* 'his, her, its' is the genitive case of the pronoun *u*, and is required for the 3rd person singular dative, locative, and ablative cases. (We will cover the genitive case in Lesson 8.)

Table 3.4. Nominative, Dative, and Locative Case of Personal Pronouns

		nominative		dative		locative	
singular	1st person	men مەن		**manga**	ماڭا	mende	مەندە
	2nd person	sen siz sili	سەن سىز سىلى	**sanga** sizge silige	ساڭا سىزگە سىلىگە	sende sizde silide	سەندە سىزدە سىلىدە
	3rd person	u	ئۇ	**uninggha**	ئۇنىڭغا	**uningda**	ئۇنىڭدا
plural	1st person	biz	بىز	bizge	بىزگە	bizde	بىزدە
	2nd person	siler(sizler)	سىلەر	silerge	سىلەرگە	silerde	سىلەردە
	3rd person	ular	ئۇلار	ulargha	ئۇلارغا	ularda	ئۇلاردا

4.4 Interrogative (question) pronouns and case *nege*, *nede, kimde*, *kimge*

In the dialogues, two words were used for the question 'Where?': the dative ***nege*** 'where to?' and the locative ***nede*** 'where at?' Take note that the stem *ne-* has not changed as the suffix was added. You have also seen case suffixes attached to ***kim*** 'who,' e.g. ***kimde*** 'on/in whom?' and ***kimge*** 'to/for whom?'

5. Language Use Notes

5.1 The Verb 'to say' - دە

Notice how the verb *de-* (*démek, déyish*) is used in the following expression:

(10) Buni Uyghurche néme deydu? 'What is this called in Uyghur?' بۇنى ئۇيغۇرچە نېمە دەيدۇ؟

In English we use the passive 'it is said/is called', whereas the active 'they say' tends to be preferred in Uyghur. So the above sentence in Uyghur literally reads 'What do (they) say for this in Uyghur?' The +ni (definite direct object) suffix of buni بۇنى will be explained in Lesson 5.

5.2 Two Verbs for 'to study' ئۆگەن- and ئوقۇ-

Both verbs are used to mean 'to study,' but they are used in different contexts: *oqu-* ئوقۇ- focuses on studying by reading, while *ögen-* ئۆگەن- focuses on study by oneself or study skills.

oqu- means 'to read' or 'recite', and is used when studying in a classroom and with a teacher.

ögen- (pronounced *ügen-* in rapid speech) means more 'to learn, be trained', so it is used for personal studies, particularly outside of the classroom, and is also used for any kind of learning (e.g. about life, moral lessons, or technical skills).

(11) Adil künde öyde öginidu. 'Adil studies at **home** every day.' ئادىل كۈندە ئۆيدە ئۆگىنىدۇ.

(12) Men bu mektepte oquymen. 'I study at this **school**.' مەن بۇ مەكتەپتە ئوقۇيمەن.

5.3 The Interjection *maqul* 'OK!' ماقۇل

Maqul, which is often used as a one-word sentence, usually means 'agreed.' It mostly is used as a positive response to a request, or as an indirect way to take leave of someone. In the first sense:

(13) Öyge qaytayli! 'Let's go home!' ئۆيگە قايتايلى!

Maqul. 'OK. (That's a good idea)' ماقۇل.

When it is time to end a conversation, a speaker says *maqul* in the sense of 'OK,' or 'So...':

(14) Maqul emise. Xosh! 'OK, then. Goodbye!' ماقۇل ئەمىسە. خوش!

In the leavetaking sense, *maqul* can also be used alone, as the entire utterance.

5.4 Time expressions using *kün* كۈن 'day' *künde, her küni*

künde When the dative suffix *+DA* is added to the noun *kün* 'day,' *künde* forms an adjective meaning '**everyday**' (not 'at today,' as you might have thought).
her küni The expression *her küni* is almost identical in meaning literally 'each day.'

(15) a. Künde ishleymen. 'I work every day' كۈندە ئىشلەيمەن

or b. Her küni ishleymen. هەر كۈنى ئىشلەيمەن.

Exercises

Exercise 1

Add the appropriate **dative** ('to/for') or **locative** ('at/on/in') case endings to each of the nouns listed below. Remember to look out for the vowel changes and the irregular personal pronouns:

Nominative	Dative	Locative			
öy	**öyge**	**öyde**			
bazar	___________	_________________	Aynur	___________	_________________
ne-	___________	_________________	ish	___________	_________________
Abliz	___________	_________________	doppa	___________	_________________
sinip	___________	_________________	siz	___________	_________________
oqughuchi	___________	_________________	kün	___________	_________________
orunduq	___________	_________________	choka	___________	_________________
adem	___________	_________________	bala	___________	_________________
Aygül	___________	_________________	u	___________	_________________
gézit	___________	_________________	biz	___________	_________________
zhurnal	___________	_________________	lughet	___________	_________________
men	___________	_________________	Ürümchi	___________	_________________

Exercise 2

In the sentences below, some of the case endings are missing. Add the correct ending for either the dative or the locative form where appropriate, paying attention to any vowel changes. Many words will not require any ending. Then see if you can translate the sentences into English.

1. Ular _______ bazar ____________ yeydu.
2. Biz __________ öy _____________ tamaq étimiz.
3. Bu kitab _____________ bek tes.
4. Siz ___________ ne _____________ oquysiz?
5. U ___________uniwérsitét ________________ baridu.
6. Mahire _______________ayagh alidu.
7. Sen _______________ öy ____________ qaytamsen?
8. Men ___________________ üch texse ___________ alimen.
9. Xemit _________ ete mektep _________ kelmeydu.
10. Bu xizmetchi ______________ ne _____________ishleydu?

Exercise 3

Below is a dialogue between one person (A) and two others (B & P). The verbs need to be put into the present-future tense with correct person endings. If there is a space after a noun or pronoun, add either the dative case +*GA* (-*gha/qa/ge/ke*) or the locative case +*DA* (-*da/ta/de/te*).

A: Siler ne _____ (bar-) __________?
B+P: Biz bazar ______ (bar-) _________. Sizchu?
A: Men uniwérsitét _______ (bar-) __________.
Siler bazar _________ néme (qil-) __________.
B+P: Biz lengmen (ye-) ____________ we ikki gézit (al-) ____________ .
Uniwérsitét ______ néme (qil-) _________ .
A: Men sinip ______zhurnal (oqu-) ___________.
B+P: Adil ne _____?
A: U öy ______.
B+P: U néme ish (qil-) ____________?
A: Adil oqughuchi. U Uyghurche (oqu-) ____________ .
B+P: Uyghurche tesmu? (tes 'difficult')
A: Uyghurche grammatika bek tes.
Menmu Uyghurche (oqu-) ___________ . Siler ne _____ (ishle) ______.

Exercise 4

1. Ask one of your classmates (or your teacher) what they are going to do tomorrow – using the 2nd person. (If it will help you, write out the questions here first before your lesson.)

____

____

____

2. Tell them where you are going to go tomorrow, and what you are going to do, using the first person ('I,' 'we').

____

____

____

3. Now ask them what other students or friends (known to you both) are going to do, using the third person ('he,' 'she,' 'it,' 'they').

____

____

____

Lesson 4

كۈندىلىك پائالىيەت

Daily Routines

Concepts and Structures

1. Asking Questions in the Present-Future Tense with -*Am*- (and with the particle *mu*)
2. Negative Questions in the Present-Future Tense -*mA*-*m*-
3. Person Suffixes (type 2, possessive): -*dim,* -*duq*, etc.
4. Negating in the Present-Future Tense -*mA*-
5. Language Use Notes: verb phrases; differences between خەت and ھەرپ; greeting تىنچلىقمۇ؟

In this lesson you will develop your knowledge of the Present-Future tense by learning how to **ask questions** and to give **negative** as well as positive answers.

(1) a. Ishlemsiz? ‘Do/will you work?’ ئىشلەمسىز؟

b. He’e, ishleymen. ‘Yes, I (will) work.’ - ھەئە، ئىشلەيمەن.

c. Yaq, ishlimeymen. ‘No, I don’t /won’t work.’ - ياق، ئىشلىمەيمەن.

Also, you will learn how to ask **negative questions**:

(2) Barmamsiz? ‘Won’t you go?’ بارمامسىز؟

(3) Ögenmemsiz? ‘Won’t you study?’ - ئۆگەنمەمسىز؟

This lesson also includes learning how to express your likes and dislikes.

Dialogue 4.1 4.1- سۆھبەت

Räna meets Adil on campus. رەنا مەكتەپتە ئادىلنى ئۇچرىتىدۇ.

Adil: Yaxshimusiz? ئادىل: ياخشىمۇسىز؟

Rena: Yaxshimusiz. Tinchliqmu? رەنا: ياخشىمۇسىز. تىنچلىقمۇ؟

Adil: Tinchliq. Sizchu?	ئادىل: تىنچلىق. سىزچۇ؟
Rena: Menmu tinchliq. Nege barisiz?	رەنا: مەنمۇ تىنچلىق. نەگە بارىسىز؟
Adil: Bazargha barimen. Sizmu bazargha baramsiz?	ئادىل: بازارغا بارىمەن. سىزمۇ بازارغا بارامسىز؟
Rena: Yaq, men bazargha barmaymen. Sinipqa barimen.	رەنا: ياق، مەن بازاراغا بارمايمەن. سىنىپقا بارىمەن.
Adil: Ders anglamsiz?	ئادىل: دەرس ئاڭلامسىز؟
Rena: Yaq, ders anglimaymen. Tapshuruq ishleymen.	رەنا: ياق، دەرس ئاڭلىمايمەن. تاپشۇرۇق ئىشلەيمەن.

Dialogue 4.2 4.2- سۆھبەت

John, a Uyghur language student, meets Mahirä, a Uyghur literature teacher.

جون ئۇيغۇرچە تىلى ئۆگىنىدىغان ئوقۇغۇچى بولۇپ، ئۇيغۇر ئەدەبىيات ئوقۇتقۇچىسى ماھىرە بىلەن ئۇچرىشىدۇ.

Jon: Siz nede ishleysiz?	جون: سىز نەدە ئىشلەيسىز؟
Mahire: Men bu mektepte ishleymen. Sizmu bu yerde ishlemsiz?	ماھىرە: مەن بۇ مەكتەپتە ئىشلەيمەن. سىزمۇ بۇ يەردە ئىشلەمسىز؟
Jon: Yaq, men ishlimeymen. Men bu yerde Uyghur tili öginimen.	جون: ياق، مەن ئىشلىمەيمەن. مەن بۇ يەردە ئۇيغۇر تىلى ئۆگىنىمەن.
Mahire: Shundaqmu? Siz In’glizche ders ötemsiz? Siz mu’ellim emesmu?	ماھىرە: شۇنداقمۇ؟ سىز ئىنگلىزچە دەرس ئۆتەمسىز؟ سىز مۇئەللىم ئەمەسمۇ؟
Jon: Men In’glizche ders ötmeymen. In’gliz tili bir az qiyin. Sizmu ders béremsiz?	جون: مەن ئىنگلىزچە دەرس ئۆتمەيمەن. ئىنگلىز تىلى بىرئاز قىيىن. سىزمۇ دەرس بېرەمسىز؟
Mahire: He’e, men edebiyat fakultétida ders bérimen.	ماھىرە: ھەئە، مەن ئەدەبىيات فاكۇلتېتىدا دەرس بېرىمەن.

Dialogue 4.3 ‏4.3- سۆھبەت

Räna and Aynur chat with Abdurahman after their morning classes.

رەنا بىلەن ئاينۇر ئابدۇراخمان بىلەن ئەتىگەنلىك دەرستە ئۆزئارا پاراڭلىشىدۇ.

Rena we Aynur: Tamaq yemsiz?	رەنا ۋە ئاينۇر: تاماق يەمسىز؟
Abduraxman: Yaq, tamaq yémeymen. Men meshq qilimen. (Silerchu?) Siler yemsiler?	ئابدۇراخمان: ياق، تاماق يېمەيمەن. مەن مەشق قىلىمەن. (سىلەرچۇ؟) سىلەر يەمسىلەر؟
Rena we Aynur: Bizmu yémeymiz. Biz yataqta dem alimiz.	رەنا ۋە ئاينۇر: بىزمۇ يېمەيمىز. بىز ياتاقتا دەم ئالىمىز.
Abduraxman: Hazir dem alamsiler?	ئابدۇراخمان: ھازىر دەم ئالامسىلەر؟
Rena we Aynur: He'e, dem alimiz. Siz dem almamsiz?	رەنا ۋە ئاينۇر: ھەئە، دەم ئالىمىز. سىز دەم ئالمامسىز؟
Abduraxman: Yaq, chüshtin burun dem almaymen. Chüstin kéyin dem alimen.	ئابدۇرۇاخمان: ياق، چۈشتىن بۇرۇن دەم ئالمايمەن. چۈشتىن كېيىن دەم ئالىمەن.
Rena we Aynur: Chüshtin kéyin sinipta oqumsiz?	رەنا ۋە ئاينۇر: چۈشتىن كېيىن سىنىپتا ئوقۇمسىز؟
Abduraxman: Adette men chüshtin kéyin oquymen, biraq bügün oqumaymen.	ئابدۇراخمان: ئادەتتە مەن چۈشتىن كېيىن ئوقۇيمەن، بىراق بۈگۈن ئوقۇمايمەن.
Rena we Aynur: Bügün chüshtin kéyin oqumamsiz?	رەنا ۋە ئاينۇر: بۈگۈن چۈشتىن كېيىن ئوقۇمامسىز؟
Abduraxman: Oqumaymen. Men xet yazimen. Silerchu? Chüshtin kéyin oqumsiler?	ئابدۇرۇاخمان: ئوقۇمايمەن. مەن خەت يازىمەن. سىلەرچۇ؟ چۈشتىن كېيىن ئوقۇمسىلەر؟
Rena we Aynur: Yaq, oqumaymiz. Zahidem kélidu, biz birge tamaq étimiz.	رەنا ۋە ئاينۇر: ياق ئوقۇمايمىز. زاھىدەم كېلىدۇ، بىز بىرگە تاماق ئېتىمىز.

Abdurahman: Xalmurat kélemdu?	ئابدۇراخمان: خالمۇرات كېلەمدۇ؟
Rena we Aynur: Yaq. U kelmeydu, biraq Enwer kélidu.	رەنا ۋە ئاينۇر: ياق. ئۇ خالمۇرات كەلمەيدۇ، بىراق ئەنۋەر كېلىدۇ.
Abduraxman: Xalmurat némishqa kelmeydu?	ئابدۇراخمان: خالمۇرات نېمىشقا كەلمەيدۇ؟
Rena we Aynur: Bilmeymiz.	رەنا ۋە ئاينۇر: بىلمەيمىز.
Abduraxman: Néme tamaq étisiler?	ئابدۇراخمان: نېمە تاماق ئېتىسىلەر؟
Rena we Aynur: Polu étimiz.	رەنا ۋە ئاينۇر: پولۇ ئېتىمىز.
Abduraxman: Lengmen etmemsiler?	ئابدۇراخمان: لەڭمەن ئەتمەمسىلەر؟
Rena we Aynur: Yaq, polu étimiz.	رەنا ۋە ئاينۇر: ياق، پولۇ ئېتىمىز.

Vocabulary سۆزلۈك

Latin-script Uyghur	English	Arabic-script Uyghur
Abduraxman	Abdurahman (male name); God's merciful servant	ئابدۇراخمان
adette	usually, normally	ئادەتتە
angla- (anglimak, anglash)[+ni]	listen, hear	ئاڭلا- (ئاڭلىماق، ئاڭلاش)
edebiyat	literature, *belles-lettres*	ئەدەبىيات
Enwer	Änwär (male name); shining	ئەنۋەر
ber- (bermek, bérish) [+ni,+GA]	give; (aux.) for someone else's benefit, continuation, unconstrained	بەر- (بەرمەك، بېرىش)
burun	before, earlier [+Din]; prior, previous; nose	بۇرۇن
bügün	today	بۈگۈن
birge	together, united (< *bir* 'one')	بىرگە
bil- (bilmek, bilish) [+ni]*	know, understand	بىل- (بىلمەك، بىلىش)
tapshuruq	homework, assignment	تاپشۇرۇق
tur- (turmaq, turush)	stand, get up; stay, reside; live, be settled; persist; (aux.) habitual, repetitive, durative; briefly, for a while	تۇر- (تۇرماق، تۇرۇش)
tinchliq (often pron. *téchliq*)	peace, quiet, calm	تىنچلىق
chüsh	noon, midday	چۈش
chüshtin burun	morning; second half of the morning	چۈشتىن بۇرۇن
chüshtin kéyin	afternoon	چۈشتىن كېيىن
Xalmurat	Halmurat (male name); fulfilled longing	خالمۇرات
xet	(postal) letter; complex (Chinese or typeset) character	خەت

Xenzu	Han Chinese (person)	خەنزۇ
ders	lesson, class, lecture	دەرس
ders angla-	attend class (*angla-* 'listen')	دەرس ئاڭلا-
ders öt-	teach class, give a class (*öt-* 'pass')	دەرس ئۆت-
dem	breath; breather, rest, break; moment	دەم
Zahidem (also as *Zahide*)	Zahidäm (female name); religious, faithful	زاھىدەم
shunga	so, therefore	شۇڭا
fakultét	university department, faculty	فاكۇلتېت
kel- (kelmek, kélish)	come, approach; arrive; (aux.) persistence	كەل- (كەلمەك، كېلىش)
kör- (körmek, körüsh) [+ni]	see, look; read, meet; consider; (aux.) tentative	كۆر- (كۆرمەك، كۆرۈش)
kéyin [+Din]	after, later, following	كېيىن
matématika	mathematics	ماتېماتىكا
Mahire	Mahirä (female name); clever	ماھىرە
meshq	exercise, practice (mental or physical) (CIS: *meshiq*)	مەشق
meshq qil-	practice, do exercises	مەشق قىل-
némishqa (< néme ish +GA)	why, for what reason?	نېمىشقا (نېمە ئىشقا)
hazir	now, immediately; presently, nowadays	ھازىر
herp	letter, character, glyph	ھەرپ
öt- (ötmek, ötüsh)	pass, go through, transcend, occur, penetrate, undergo; (aux.) single occasion	ئۆت- (ئۆتمەك، ئۆتۈش)
imtihan	examination, academic test	ئىمتىھان
imtihan al-	give an exam, examine (*al-* 'take')	ئىمتىھان ئال-
imtihan ber-	take an exam (*ber-* 'give')	ئىمتىھان بەر-
yaz- (yazmaq, yézish) [+ni]	write	ياز- (يازماق، يېزىش)
yer	earth, ground; place, locale	يەر

bil-* harmonizes as front (*bilme**k*), unlike other monosyllabic stems with *i*, which are treated as back.

Grammar گرامماتىكا

1. Asking Questions in the Present-Future Tense V-*(A)m*-Pers.Suff.2

As with the declarative form of this tense, the questions can be used to ask about the present state of affairs, about a regular repeated action, or about a future likely event:

(4) Ular bu yerde ishlemdu? 'Do they work here?' ئۇلار بۇ يەردە ئىشلەمدۇ؟

(5) Siz her küni oqumsiz? 'Do you study every day?' سىز ھەر كۈنى ئوقۇمسىز؟

(6) U Ürümchige baramdu? 'Will s/he go to Ürümchi?' ئۇ ئۈرۈمچىگە بارامدۇ؟

The interrogative of the Present-Future tense is formed by affixing *-(A)m-* (*-am/em/m* م- / ەم-/ ام-) to the verb. Add *-am* to back-harmonizing verb stems, *-em* to front-harmonizing verb stems, and *-m* to verb stems ending in a vowel. This interrogative suffix is followed by a suffix marking person (1st/2nd/3rd person) and number (singular/plural). Since these person suffixes are formed

somewhat differently than those we learned in Lesson 3 (type 1 person endings), adding *-di-* to the first person endings. We can call these Type 1 (*di*-variant) endings.

Table 4.1 Person endings (type 1, pronominal, di-variant)

	singular	plural
1st person	-dimen -دىمە/-دىمەن	-duq~ -dimiz -دۇق ~ دىمىز
2nd	-sen -سەن -siz-سىز	-siler -سىلەر (-sizler -سىزلەر)
3rd	-du -دۇ	-du -دۇ

When we combine these endings with the interrogative suffix, we get:

Table 4.2 Person suffixes (type 2, possessive): interrogative forms (A= a/e)

	singular	plural
1st person	V-(A)mdim~ -(A)mdimen -ەمدىم/امدىم ,-ەمدىمەن/-امدىمەن	V-(A)mduq -امدۇق~ەمدۇق
2nd	V-(A)msen -ەمسەن، -امسەن V-(A)msiz-ەمسىز ، -امسىز	V-(A)msiler -امسىلەر،-ەمسىلەر
3rd	V-(A)mdu -ەمدۇ -امدۇ	V-(A)mdu -ەمدۇ - امدۇ

Examples of **back stems** with the interrogative present-future *-am-*:

qil- qilamdimen, qilamduq, qilamsen, qilamsiz, qilamsiler, qilamdu? 'Do I do...?, Do we...?,' etc.
قىلامدىمەن، قىلامدۇق، قىلامسەن، قىلامسىز، قىلامسىلەر، قىلامدۇ؟

bar- baramdimen, baramduq, baramsen, baramsiz, baramsiler, baramdu? 'Do I go, Do we go?,'etc
بارامدىمەن، بارامدىمىز، بارامسەن، بارامسىز، بارامسىلەر، بارامدۇ؟

Examples of **front** stems with *-em-*:

kör- köremdimen, köremduq, köremsen, köremsiz, köremsiler, köremdu? 'Do I see?' etc.
كۆرەمدىمەن، كۆرەمدۇق، كۆرەمسەن، كۆرەمسىز، كۆرەمسىلەر، كۆرەمدۇ؟

bil- bilemdimen, bilemduq, bilemsen, bilemsiz, bilemsiler, bilemdu? 'Do I know?,' etc.
بىلەمدىمەن، بىلەمدۇق، بىلەمسەن، بىلەمسىز، بىلەمسىلەر، بىلەمدۇ؟

ber- b**é**remdimen, b**é**remduq, b**é**remsen, b**é**remsiz, b**é**remsiler, b**é**remdu 'Do I give?,' etc.
بېرەمدىمەن، بېرەمدۇق، بېرەمسەن، بېرەمسىز، بېرەمسىلەر، بېرەمدۇ؟

ögen- ög**i**nemdimen, ög**i**nemduq, ög**i**nemsen, ög**i**nemsiz, ög**i**nemsiler, ög**i**nemdu? 'Do I study?'
ئۆگىنەمدىمەن، ئۆگىنەمدۇق، ئۆگىنەمسەن، ئۆگىنەمسىز، ئۆگىنەمسىلەر، ئۆگىنەمدۇ؟

Verb stems ending in vowels (*izde-* =front, *oqu-* =back); notice that **the -*A* in -*Am*- drops out**:

izde- izdemdimen, izdemduq, izdemsen, izdemsiz, izdemsiler, izdemdu? ‘Do I search?,’ etc.
ئىزدەمدىمەن، ئىزدەمدۇق، ئىزدەمسەن، ئىزدەمسىز، ئىزدەمسىلەر، ئىزدەمدۇ؟

oqu- oqumdimen, oqumduq, oqumsen, oqumsiz, oqumsiler, oqumdu? ‘Do I read?,’ etc.
ئوقۇمدىمەن، ئوقۇمدۇق، ئوقۇمسەن، ئوقۇمسىز، ئوقۇمسىلەر، ئوقۇمدۇ؟

Two pronunciation notes:

1. Some verbs with a **rounded vowel** stem may be pronounced as unrounded, but they still **must be spelled with the rounded vowel**: *oq**u**mdu* ئوقۇمدۇ may sound like *oq**a**mdu*, and *ton**u**mdu* تونۇمدۇ may sound *like tonamdu.*

2. The interrogative suffix *-(A)m* always attracts stress:
bar<u>am</u>sen? ‘Will you go?’ *oqu<u>mam</u>sen*? ‘You are not going to read it?’

2. Interrogative present-future using the particle *mu*

Although the above suffix *-(A)m* is the main way of creating questions in the present-future tense, it is also possible in the first person only to form a question using the declarative present-future tense and adding the question particle *mu* (see Lesson 1) at the end:
bar-i-men-mu?‘Will I go?’ (It is not possible to say *barisenmu/*baridumu ‘Will you/(s)he go?’)

The particle *mu* is always written together with the preceding word.

3. Negating the Present-Future Tense **V-*mAy*-**

3.1 Form **V-*mAy*-Pers.Suffix1**

The present-future tense is negated by following the inserting the negative suffix **-*mA*** (-*ma/me*) and the present-future **-*y***, followed by the person suffixes, type 1. (Since -*mA*- ends in a vowel, the only variant of -*Y/yi* that occurs is -*y*.) *A*-raising on verb stems applies (see *ishle-, ye-*):

bar**-** barmaymen, barmaymiz, barmaysen, barmaysiz, barmaysiler, barmaydu. ‘I won’t go,’ etc.
بارمايمەن، بارمايمىز، بارمايسەن، بارمايسىز، بارمايسىلەر، بارمايدۇ.

kör**-** körmeymen, körmeymiz, körmeysen, körmeysiz, körmeysiler, körmeydu ‘I won’t see,’ etc.
كۆرمەيمەن، كۆرمەيمىز، كۆرمەيسەن، كۆرمەيسىز، كۆرمەيسىلەر، كۆرمەيدۇ.

ishl**e**- ishl**i**meymen, ishl**i**meymiz, ishl**i**meysen, ishl**i**meysiz, ishl**i**meysiler, ishl**i**meydu.
ئىشلىمەيمەن، ئىشلىمەيمىز، ئىشلىمەيسەن، ئىشلىمەيسىز، ئىشلىمەيسىلەر، ئىشلىمەيدۇ.

y**e**- y**é**meymen, y**é**meymiz, y**é**meysen, y**é**meysiz, y**é**meysiler, y**é**meydu. 'I won't eat,' etc.
يېمەيمەن، يېمەيمىز، يېمەيسەن، يېمەيسىز، يېمەيسىلەر، يېمەيدۇ.

3.2 Usage

As with the question form of these tense, negative statements can be made about the **present** state of affairs, about a regular/repeated action, **or** about a **future** certain event:

(7) Ular bu yerde ishlimeydu. They don't/won't work here. ئۇلار بۇ يەردە ئىشلىمەيدۇ.

(8) Men her küni oqumaymen. I don't/won't study every day. مەن ھەر كۈنى ئوقۇمايمەن.

(9) Aynur Ürümchige barmaydu. Aynur doesn't/won't go to Ürümchi. ئاينۇر ئۈرۈمچىگە بارمايدۇ.

4. Negative Questions in Present-Future Tense *-mA-m-*PersEnding1

These are primarily used either **when a speaker does not believe something, or wants to make sure about what s/he understood or heard.** The negative interrogative of the Present-future tense is formed by combining the negative suffix -mA with the interrogative suffix *-(A)m*.

bar- 'go' barmamdimen, barmamduq, barmamsen, barmamsiz, barmamsiler, barmamdu?
بارمامدىمەن، بارمامدۇق، بارمامسەن، بارمامسىز، بارمامسىلەر، بارمامدۇ؟

kör- 'see' körmemdimen, körmemduq, körmemsen, körmemsiz, körmemsiler, körmemdu?
كۆرمەمدىمەن، كۆرمەمدۇق، كۆرمەمسەن، كۆرمەمسىز، كۆرمەمسىلەر، كۆرمەمدۇ؟

ishl**e**- 'work' ishl**i**memdimen, ishl**i**memduq, ishl**i**memsen, ishl**i**memsiz, ishl**i**memsiler, ishl**i**memdu?
ئىشلىمەمدىمەن، ئىشلىمەمدۇق، ئىشلىمەمسەن، ئىشلىمەمسىز، ئىشلىمەمسىلەر، ئىشلىمەمدۇ؟

Negative interrogative forms are also used to give a positive suggestion to someone, in which case the sentence is pronounced with falling intonation:
(10) Ete kelmemsen emise. 'Why don't you come tomorrow, then.' (= 'Please come tomorrow.')
ئەتە كەلمەمسەن ئەمىسە.

Both the negative -mA and the negative-interrogative -mAm attract stress. To summarize:

Table 4.3 Summary: Present-Future forms

	suffix(es)
Affirmative Declarative 'Vs'	*-Y/yI-*
Affirmative Interrogative 'Does/Do...V?'	*-(A)m-**
Negative Declarative 'Doesn't/Don't... V'	*-mA-Y-*
Negative Interrogative 'Doesn't/Don't... V?'	*-mA-m-**

*All of the starred forms have the first-person variants *-dim~dimen*

Here are some 3rd-person examples of the present-future tense forms outlined in Table 4.3 above (here, raised vowels are bolded):

Stem	Affirmative		Negative	
	Declarative	**Interrogative**	**Declarative**	**Interrogative**
yaz- 'write'	yaz*i*du	yaz*am*du?	yaz*may*du	yaz*mam*du?
tur- 'stand'	tur*i*du	tur*am*du	tur*may*du	tur*mam*du?
k**e**l- 'come'	k**é**l*i*du	k**é**l*em*du?	kel*mey*du	kel*mem*du?
ög**e**n- 'study'	ög**i**n*i*du	ög**i**n*em*du	ögen*mey*du	ögen*mem*du
oqu- 'read'	oqu*y*du	oqu*m*du?	oqu*may*du	oqu*mam*du?
angl**a-** 'listen'	angla*y*du	angla*m*du?	angl**i***may*du	angl**i***mam*du?
ishl**e**- 'work'	ishle*y*du	ishle*m*du?	ishl**i***mey*du	ishl**i***mem*du?
y**e**- 'eat'	yeydu	ye*m*du?	y**é**meydu	y**é***mem*du?

5. Language Use Notes

5.1 Verbal Compounds (here, about teaching)

Verbal compounds can be made from, among other parts of speech, a **noun and a verb.** Although these nouns and verbs also exist separately in the language, many noun-verb compounds have an independent meaning:

dem al-	'rest, take a break/moment'		دەم ئال-
meshq qil-	'exercise/practice, do exercises'		مەشق قىل-
ders öt-	'teach class, lecture'	[teacher]	دەرس ئۆت-
ders angla-	'attend class'	[student]	دەرس ئاڭلا-
imtihan al-	'give an exam'	[teacher]	ئىمتىھان ئال-
imtihan ber-	'take an exam'	[student]	ئىمتىھان بەر-

Note first the relationship between teacher, student, and teaching method: here, the teacher 'passes' (the time of) the lesson, and the student 'listens' to the lesson. *ders öt-/ders angla-* thus reflect the traditional teaching method in China, which entails learning by rote memorization (i.e. *angla-* listening only). It is also possible (but uncommon) to say that a student 'takes' a class *ders almaq*, while the teacher 'gives' the lesson: *ders bermek.*

When **examinations** are being discussed, the opposite is true: if a teacher has the students sit for an exam, in Uyghur the **teacher** 'takes' (i.e. obtains) the exam result *imtihan almaq*, while the **student** 'produces' the exam result: *imtihan bermek*.

In the next lesson, you will also encounter other verbal compounds, made from an adjective and a verb: *yaxshi kör-* ياخشى كۆر ‘like, consider good.’

5.2 Two kinds of ‘letters,’ *herp* ھەرپ and *xet* خەت

The word ***herp*** refers to a single glyph or character; *herp* refers to individual letters of an alphabetic script such as the Latin script a, A, b, é, ğ, å, ç, ř, or ʧ, Cyrillic Ж, қ ,Greek Σ ε, Arabic-script letters like ب ،ئە ،ئا : all are *herp*.

xet has three meanings. The principal meaning is (a postal or hand-delivered) letter or a certificate. But it also is used to describe the complex characters of writing systems such as Chinese, where each individual character (such as 郭) is considered a *xet* (not a *herp*). *xet* also refers to syllabic scripts, such as Japanese *kana* (アオガ) or Korean syllabic script (ㅆ ㅌ ㅎ). Finally, *xet* can also mean ‘handwriting’ or typesetting (as on a typewriter or printing machine), e.g. *xeti chirayliq* ‘her/his handwriting is beautiful,’ *xet bas-* ‘to set type, print.’

And here’s a bonus meaning: *Uning burti xet tartiptu.* ‘I hear that he has reached puberty.’ (lit., ‘(I hear that) his mustache pulls (grows) letters.’)

5.3 Are you safe and sound? *Tinchliqmu*? تىنچلىقمۇ

Tinchliq تىنچلىق means ‘peace, calm’ and is often pronounced *téchliq*. The expression *tinchliqmu*? is used as a follow-up question after exchanging initial greetings, and means ‘Are you safe and sound?,’ usually meaning ‘Is everything all right?’ Thus:

A: Yaxshimusiz!	‘Hello!’	B:	Yaxshimusiz!	‘Hello!’
A: Tinchliqmu?	‘Everything all right?’	B:	Tinchliq.	‘Fine.’

Even when things are not fine, Uyghurs strenuously avoid saying ‘I’m not good’ or ‘I’m in trouble.’ If someone is in bad health or has a bad life, he or she will say at least *Xudagha shükri, her halda yaman emes* ‘Praise God, at least I’m not doing badly’ or *Bolidu* ‘Alright.’

Exercises

Exercise 1.

Complete the sentences by putting the verb into the correct **present-future tense** (some in the question form, and others in the negative form or both). Here is an example:

Men öyge bar- *...barimen* .
Aynur kitab oqu- ____________________________.
Siz néme qil- ____________________________?
U nede ishle- ____________________________?
Biz Uyghurche ögen- ____________________________.
Men manta yaxshi kör- ____________________________. (use a negated form)
Xemit künde lengmen et- ____________________________.
Ular yataqta dem al- ____________________________.
Men uningha xet yaz- ____________________________.
Siler sinipta meshq qil- ____________________________? (use a negated form)
Adil bazargha bar- ____________________________. (use a negated form)
Mu'ellim ete ders öt- ____________________________.
Bu oqughuchi ders angla- ____________________________?

Exercise 2

2.1 Working in pairs, Person A turns each of the following declarative sentences given into a question sentence ('Do/Will you/she ...?'). Person B gives a negative reply ('No, I/she don't/doesn't/won't ...'). For example:

Siz kitab alisiz.
A: *Siz kitab alamsiz?*
B: *Yaq, men kitab almaymen.*

Siz polu yeysiz.
A:____
B:____

Ular meshq qilidu .
A:____
B:____

Men gézit oquymen.
A:____
B:____

Siler sinipqa barisiler.
A:____
B:____

Bu tamaq temlik.
A:____
B:____

Rena ashxanigha kélidu.
A:____
B:____

Biz In'glizche bilimiz.
A:____
B:____

U xet yazidu.
A:____
B:____

Zahidem sinipta oquydu.
A:____
B:____

Lengmenni ete yeymiz.
A:____
B:____

Siz Qazaqche öginisiz.
A:____
B:____

2.2 Using the same list as above, Person B can turn each sentence into a negative question (Don't /Won't you/she ...?). Then Person A can give a positive reply (Yes, I/she do/does ...). In this context, Uyghur doesn't use the affirmative article *he'e* 'yes'; only if the reply was 'Yes I don't.' For example: Siz kitab alisiz. A: *Siz kitab almamsiz?* 'Won't you buy a book?'
B: *Yaq, men kitab alimen.* 'No, I **will** buy a book.'

Siz polu yeysiz.
A:____
B:____

Ular meshq qilidu.
A:____
B:____

Men gézit oquymen.
A:____
B:____

Siler sinipqa barisiler.
A:____
B:____

Bu tamaq temlik.
A:____
B:____
Rena ashxanigha kélidu.
A:____
B:____

Biz In'glizche bilimiz.
A:____
B:____

U xet yazidu.
A:____
B:____

Zahidem sinipta oquydu.
A:____
B:____

Lengmenni ete yeymiz.
A:____
B:____

Siz Qazaqche öginisiz.
A:____
B:____

Exercise 3

3.1 Ask someone what he or she is going to do today, or tomorrow, and try to **write down** his or her answers.

Bügün néme qilisiz? ‘What will you do today?’

____
____
____
____

Yene néme qilisiz? ‘What else will you do?’ *yene* ‘again, else’

____
____
____
____

Ete néme qilisiz? ‘What will you do tomorrow?‘

____
____
____
____

3.2 Let someone ask you the same questions, and see how many answers **you** can come up with:

____
____
____
____
____
____
____
____

Lesson 5

بازاردا

At the Market

Concepts and Structures

1. Accusative and Ablative cases: +*ni* ـنى and +*Din* (+*din/tin* ـدىن/ـتىن)
2. Postpositions requiring ablative case: *bashqa, burun, kéyin*
3. Plural of nouns: +*lAr* (+*lar/ler*) ـلار /ـلەر
4. Language Use Notes: *tonu-* تونۇـ ‘be acquainted with’ vs. *bil-* بىلـ ‘know, understand’

In this lesson, two other noun cases will be discussed: the accusative case +*ni* ـنى (also encountered in Lesson 4) marks a definite direct object, i.e. the recipient of an action.

(1) Men alm*ini* yaxshi körimen. ‘I like **the** apple.’ مەن ئالمىنى ياخشى كۆرىمەن.

We also learn the ablative case +*Din* (+*din/tin* ـدىن/ـتىن), which expresses movement away **from** a place as in (2), or the source **of** a comparison (‘A is Adj-er than B’), as in (3).

(2) Ular Ghulji*din*, biz Turpan*din*. ‘They are *from* Ghulja, we are *from* Turpan.’ ئۇلار غۇلجىدىن، بىز تۇرپاندىن.

(3) Turpan Qeshqer*din* issiq. ‘Turpan is hott*er than* Kashgar.’ تۇرپان قەشقەردىن ئىسسىق.

Uyghur has postpositions, which function like English prepositions (outside, inside, besides, before, after, etc.), but in Uyghur they occur *after* the main noun or noun phrase (not before it.) In this lesson, we look at a few postpositions which require the noun to be marked with the ablative case. You will also learn how to make the **plural form** of nouns with the suffix +*lAr* (+*lar/ler* ـلار /ـلەر). Finally, we will contrast the meanings of the verbs *tonu-* and *bil***-**.

Dialogue 5.1 5.1- سۆھبەت

Aygül meets her friend Adil by a fruit stall. ئايگۈل دوستى ئادىلنى ئالما يايما بازىرىدا كۆرىدۇ.

Adil: Almini yaxshi köremsiz? ئادىل: ئالمىنى ياخشى كۆرەمسىز؟

Aygül:	Yaxshi körimen, biraq bu almilar bek yumshaq, shunga men ularni yaxshi körmeymen. Qattiq almilarni yaxshi körimen.	ئايگۈل: ياخشى كۆرىمەن، بىراق بۇ ئالمىلار بەك يۇمشاق، شۇڭا مەن ئۇلارنى ياخشى كۆرمەيمەن. قاتتىق ئالمىلارنى ياخشى كۆرىمەن.
Adil:	Bu almilardin almamsiz?	ئادىل: بۇ ئالمىلاردىن ئالامسىز؟
Aygül:	Yaq, almaymen. Men bashqa yerdin alimen.	ئايگۈل: ياق، ئالمايمەن. مەن باشقا يەردىن ئالىمەن.
Adil:	Adette qeyerdin alma alisiz?	ئادىل: ئادەتتە قەيەردىن ئالما ئالىسىز؟
Aygül:	Chong bazardin alimen.	ئايگۈل: چوڭ بازاردىن ئالىمەن.
Adil:	Chong bazarda kimdin alisiz?	ئادىل: چوڭ بازاردا كىمدىن ئالىسىز؟
Aygül:	Men adette Xemittin alimen. U yaxshi méwilerni satidu.	ئايگۈل: مەن ئادەتتە خەمىتتىن ئالىمەن. ئۇ ياخشى مېۋىلەرنى ساتىدۇ.
Adil:	Adette bazargha qachan barisiz?	ئادىل: ئادەتتە بازارغا قاچان بارىسىز؟
Aygül:	Derstin kéyin barimen.	ئايگۈل: دەرستىن كېيىن بارىمەن.
Adil:	Adette nechche kilo alisiz?	ئادىل: ئادەتتە نەچچە كىلو ئالىسىز؟
Aygül:	Oxshimaydu. Bezide peqet üch, töt kilo alimen.	ئايگۈل: ئوخشىمايدۇ. بەزىدە پەقەت ئۈچ تۆت كىلو ئالىمەن.
Adil:	Almidin bashqa néme alisiz?	ئادىل: ئالمىدىن باشقا نېمە ئالىسىز؟
Aygül:	Almidin bashqa, üzüm we qoghun alimen.	ئايگۈل: ئالمىدىن باشقا، ئۈزۈم ۋە قوغۇن ئالىمەن.
Adil:	Bu yérdin chong bazargha nechche kilométr kélidu?	ئادىل: بۇ يەردىن چوڭ بازارغا نەچچە كىلومېتر كېلىدۇ؟
Aygül:	Ikki kilométr.	ئايگۈل: ئىككى كىلومېتر.

Dialogue 5.2 5.2- سۆھبەت

After their morning classes, two students point out their new teachers and plan their afternoon.

ئەتىگەنلىك دەرستىن كېيىن، ئىككى ئوقۇغۇچى ئۆزلىرىنىڭ يېڭى ئوقۇتقۇچىلىرىنى كۆرسىتىپ ۋە چۈشتىن كېيىنكى پىلانلىرىنى سۆزلىشىدۇ.

Adiljan:	Awu mu’ellim qandaq?	ئادىلجان: ئاۋۇ مۇئەللىم قانداق؟
Mahire:	Dilyarni demsiz? Men uni yaxshi körimen. U derslerni bek eniq chüshendüridu. Siz uni tonumamsiz?	ماھىرە: دىليارنى دەمسىز؟ مەن ئۇنى ياخشى كۆرىمەن. ئۇ دەرسلەرنى بەك ئېنىق چۈشەندۈرىدۇ. سىز ئۇنى تونۇمامسىز؟
Adiljan:	Tonumaymen. U bizge ders bermeydu.	ئادىلجان: تونۇمايمەن. ئۇ بىزگە دەرس بەرمەيدۇ.
Mahire:	Silerge kim ders béridu?	ماھىرە: سىلەرگە كىم دەرس بېرىدۇ؟
Adiljan:	Bizge Sidiq mu’ellim ders béridu. Men uni yaxshi körimen. Bashqa sawaqdashlarmu uni bek yaxshi köridu.	ئادىلجان: بىزگە سىدىق مۇئەللىم دەرس بېرىدۇ. مەن ئۇنى ياخشى كۆرىمەن. باشقا ساۋاقداشلارمۇ ئۇنى بەك ياخشى كۆرىدۇ.
Mahire:	Chüshtin kéyin kino köremsiz?	ماھىرە: چۈشتىن كېيىن كىنو كۆرەمسىز؟
Adiljan:	Adette kino körimen, biraq bu kinoni yaxshi körmeymen, shunga men bügün kinogha barmaymen.	ئادىلجان: ئادەتتە كىنو كۆرىمەن، بىراق بۇ كىنونى ياخشى كۆرمەيمەن، شۇڭا مەن بۈگۈن كىنوغا بارمايمەن.

Vocabulary سۆزلۈك

Latin-script Uyghur	**English**	**Arabic-script Uyghur**
apélsin	orange; tangerine (CIS: apél′sin)	ئاپېلسىن
Adile	Adilä (female name); righteous, just	ئادىلە
Adiljan	Adiljan (male name); righteous soul	ئادىلجان
alma	apple	ئالما
Amérikiliq	American; U.S. citizen	ئامېرىكىلىق
bashqa	other, another	باشقا
banan	banana	بانان
bezi	some, certain	بەزى
bezide (bezi +*DA*)	sometimes	بەزىدە
birqanche	some, several, a number of	بىرقانچە
birnechche	some, several, a number of	بىرنەچچە
peqet	only, solely, just; (not) at all + *neg.*; however, yet	پەقەت
tonu- (tonumaq, tonush) [+ni]	know, be acquainted	تونۇ- (تونۇماق، تونۇش)
töt	four	تۆت
chüshendür- [+ni] (chüshendürmek, chüshendürüsh)	explain	چۈشەندۈر- (چۈشەندۈرمەك، چۈشەندۈرۈش)
Dilyar	Dilyar (male name); soulmate	دىليار
sat- (satmaq, sétish) [+ni]	sell	سات- (ساتماق، سېتىش)
so’al	question	سوئال
som (see *koy*)	unit of currency (e.g. yuan, yen, dollar, ruble, etc.)	سوم
qattiq	hard, firm, stiff; resolute, severe	قاتتىق
qachan	when, what time?	قاچان
Qazaq	Kazakh; Kazakh person	قازاق
Qazaqche	Kazakh language; in the Kazakh way	قازاقچە
qanche	how many?	قانچە
qeyer	where? what place?	قەيەر
qoghun	melon (honeydew, cantaloupe, Hami melon, but not watermelon)	قوغۇن
kilo	kilo, kilogram	كىلو
kilométr (*kilométir*)	kilometer (common nonstd. spelling: *kilométir*)	كىلومېتر (كىلومېتىر)
kino	film, movie	كىنو
kinoxana	cinema, movie theatre	كىنوخانا
koy	unit of Chinese currency (*kuai* = Ch. *yuan*)	كوي
gül	flower, flowering plant	گۈل
méwe	fruit, fruit and nuts	مېۋە
nedin (ne ‘what’ +Din)	from where?	نەدىن
nechche	how much? how many? few	نەچچە
neshpüt	pear, Asian pear	نەشپۈت
héchkim	nobody, no one	ھېچكىم
ottuz	thirty	ئوتتۇز
on	ten	ئون

Özbék	Uzbek (person)	ئۆزبېك
Özbékche	Uzbek language; in the Uzbek way	ئۆزبېكچە
ürük	apricot	ئۈرۈك
üzüm	grape	ئۈزۈم
éniq	clear, clearly, precise, accurate, definite	ئېنىق
yumshaq	soft, mild	يۇمشاق

Grammar گىراماتىكا

1. The Ablative (source) Case +*Din* (+*din/tin* دىن-/ تىن-)

1.1 Form **N+*Din* (+*din/tin*)**

The ablative harmonizes in **voicing** with the preceding stem: **+***din* is added to a stem ending in a voiced sound, and **+***tin* is added to a stem ending in a voiceless sound:

kim**d**in ‘from whom?’ كىمدىن

kilo**d**in ‘from/out of a kilo’ كىلودىن

ders**t**in ‘from the lesson’ دەرستىن

mektep**t**in ‘of the school’ مەكتەپتىن

ayagh**d**in ‘from the foot’ ئاياغدىن

The vowel-raising rule *a, e* > *i* or *é* (see Lesson 3) applies:

ném**e** نېمە ‘what?’ ném**i**din نېمىدىن ‘from what?’

alm**a** ئالما ‘apple’ alm**i**din ئالمىدىن ‘from an/the apple’

The exceptions to *A*-raising (all personal names, most foreign places and a few irregular words and loan words) also apply to the nouns preceding *+Din*:

Yawropa ياۋروپا ‘Europe’ Yawrop**a**din ياۋروپادىن ‘from Europe’

1.2 Usage

The basic meaning of the ablative is similar to English ‘from’:

1. It describes **movement from** a place:

(4) Ürümchi**din** Ghuljigha nechche kilométr? ئۈرۈمچىدىن غۇلجىغا نەچچە كىلومېتر؟

‘How many kilometres [is it] **from** Ürümchi to Ghulja?’

(5) U hazir yataq**tin** kélidu. ئۇ ھازىر ياتاقتىن كېلىدۇ.

‘S/he will come **from** the dormitory now (i.e., soon).’

2. It can also describe the source or origin of something:

(6) Men bazar**din** alma alimen. مەن بازاردىن ئالما ئالىمەن.

‘I will buy apples **from** (at) the market.’

In English, someone buys something *at* the market, but in Uyghur, it is *from* the market. The same structure is used when buying **from** a person:

(7) Men Xemit**tin** almini alimen. مەن خەمىتتىن ئالمىنى ئالىمەن.

‘I will buy the apples **from** Hämit.’ (or: ‘I (usually) buy apples from Hämit.’)

The source or origin can be more abstract, as in (9) below, where *nechchi**din*** ‘from how much?’ is used when asking for the starting point or going rate:

(8) Siz göshni nechchi**din** satisiz? سىز گۆشنى نەچچىدىن ساتىسىز؟

‘How much do you sell the meat for?’ (lit., ‘From how much do you sell the meat?’)

3. Partitive: one or some **out of** many:

(9) Bu almilar**din** almamsiz? بۇ ئالمىلاردىن ئالمامسىز؟ ‘Won’t you buy **some of** these apples?’

Additionally, as we saw in Lesson 4, the postpositions *burun* ‘before’ and *kéyin* ‘after’ require an ablative noun (*chüshtin burun* چۈشتىن بۇرۇن ‘morning,’ *chüshtin kéyin* چۈشتىن كېيىن ‘afternoon’). (In Uyghur, postpositions are nouns that come after other nouns, which typically have developed a grammatical function.) In this lesson, we learn the postposition *bashqa* ‘outside’: ***+Din bashqa*** ‘besides, as well as’ (in the negative, ‘except, apart from’):

(10) Zöhre**din bashqa** men**mu** barimen. زۆھرەدىن باشقا مەنمۇ بارىمەن.

‘Besides Zöhrä, I will **also** go.’

(11) Xemit**tin bashqa** héchkim kelmeydu. خەمىتتىن باشقا ھېچكىم كەلمەيدۇ.

‘**Apart from** Hämit, nobody will come.’

In sentences (10) and (11), the subjects *men* and *héchkim* (with which the person endings of the present-future tense have to agree) follow the *bashqa* phrase.

In addition to their use with *chüsh* 'noon' that we saw in the last lesson, ***+Din burun*** 'before' and ***+Din kéyin*** 'after' are very commonly-used expressions:

(12) Tamaq**tin burun** dora yémeng, tamaq**tin kéyin** dora yeng.

تاماقتىن بۇرۇن دورا يېمەڭ، تاماقتىن كېيىن دورا يەڭ.

'Don't take (your) medicine **before** the meal, take medicine **after** the meal.'

(13) U ishqa men**din burun** kélidu (we) men**din kéyin** kétidu.

ئۇ ئىشقا مەندىن بۇرۇن كېلىدۇ(ۋە) مەندىن كېيىن كېتىدۇ.

'She comes to work **before** me and leaves **after** me.'

In the next lesson you will see more time phrases using *+din/tin*.

2. Accusative (direct object) Case

2.1 Form ***+ni*** ـنى

The accusative case suffix ***+ni*** is invariable. It still triggers *A*-raising (see ***néme***):

kim كىم	'who'	kimni كىمنى	u ئۇ 'he/she/it'	uni ئۇنى
ders دەرس	'lesson'	dersni دەرسنى	néme**e** نېمە 'what?'	ném**i**ni نېمىنى
men مەن	'I'	m**é**ni مېنى	sen سەن 'you'	s**é**ni سېنى
		(not **ménni*)		(not * *sénni*)

As expected, proper names (like *Rena*) do not undergo A-raising: *Ren**a**ni* رەنانى .

2.2 Usage

2.2.1 Definite and Indefinite Nouns

The direct object of a sentence is the thing that is having something done to it. Not all direct objects are marked; accusative *+ni* marks **definite** direct objects, that is, objects that are **specific and known to the speaker and hearer**. (Definite direct objects are often preceded in English by *the, that, those, twenty* and other specifiers.) Indefinite objects, by contrast, are non-specific, vague, approximate or unknown to the speaker (and sometimes correspond to nouns in English preceded by *a, some, a few*, etc.). Contrast (14) and (15), noticing that **definite nouns take *+ni*, indefinite nouns do not**:

(14) **definite**: Bazarda bir lughet**ni** izdeymen. بازاردا بىر لۇغەتنى ئىزدەيمەن.

'I will look for a (specific) dictionary at the market.'

(15) **indefinite**: Bazarda lughet izdeymen. بازاردا لۇغەت ئىزدەيمەن.

'I will look for a (any) dictionary at the market.'

Below is a more challenging pair of sentences, where the same noun *Uyghurche* is used in a definite sense in (16), and an indefinite sense in (17). The difference here lies in specificity implied by the two statements: *Uyghurchini bil-*'know Uyghur' specifies one favored thing (out of thousands of potential likes), whereas *Uyghurche oqu-* 'study Uyghur' is a general statement which does not specify when, where, how long, etc.:

(16) **definite**: Biz Uyghurchini bilimiz. بىز ئۇيغۇرچىنى بىلىمىز. 'We know Uyghur.'

(17) **indefinite**: Biz Uyghurche oquymiz. بىز ئۇيغۇرچە ئوقۇيمىز. 'We study Uyghur.'

The following three examples are clearly **indefinite,** because which item referred to is a general, non-specific category, even when modified by an adjective as in (20):

(18) Men alma alimen. 'I will buy apples.' (some apples) مەن ئالما ئالىمەن.

(19) Biz alma satimiz, biraq neshpüt satmaymiz. بىز ئالما ساتىمىز، بىراق نەشپۈت ساتمايمىز.

'We sell apples, but we don't sell pears.'

(20) Men In'glizche ders bérimen. 'I teach English classes.' مەن ئىنگلىزچە دەرس بېرىمەن.

In contrast, **specific, known entities** in the conversation require the use of **+*ni***, if they function as the direct object of the sentence. Learn the following indicators of **definiteness**:

- *Any item mentioned previously* (the listener knows which one the speaker is referring to):

(21) Men qelem**ni** izdeymen. 'I will look for **the** pen.' مەن قەلەمنى ئىزدەيمەن.

(22) Shu so'al**ni** soramsiler? 'Will you ask **that** question?' شۇ سوئالنى سورامسىلەر؟

- *Demonstrative pronouns* ('this, that, these, those'), whether used on their own (e.g. *buni*) or modifying another noun (e.g. *bu almini*):

(23) Siz bu**ni** alamsiz? 'Will you buy/take **this** (one)?' سىز بۇنى ئالامسىز؟

(24) Men ular**ni** bilimen. 'I know about **them/those** (things).' مەن ئۇلارنى بىلىمەن.

(25) Ular **awu** almilar**ni** satidu. 'They sell **those** apples.' ئۇلار ئاۋۇ ئالمىلارنى ساتىدۇ.

(26) Men **bu** tamaq**ni** yeymen. 'I eat **this** food.' مەن بۇ تاماقنى يەيمەن.

- *Interrogative pronouns* (*kim*, *qaysi*, etc.) used on their own or modifying a noun:

(27) Siz qaysi**ni** yaxshi körisiz? 'Which do you like?' سىز قايسىنى ياخشى كۆرسىز؟

(28) Siz qaysi tillar**ni** bilisiz? 'Which languages do you know?' سىز قايسى تىللارنى بىلسىز؟

- *Proper names* (places and people):

(29) Ghulji**ni** bek yaxshi körimen. 'I really like **Ghulja.**' غۇلجىنى بەك ياخشى كۆرىمەن.

(30) Adil**ni** tonuymiz. 'We know **Adil.**' ئادىلنى تونۇيمىز.

- *Personal pronouns* (I, you, she, etc):

(31) U siz**ni** tonumaydu. 'S/he doesn't know **you.**' ئۇ سىزنى تونۇمايدۇ.

(32) Men ular**ni** bilimen. 'I know of **them.**' مەن ئۇلارنى بىلىمەن.

- With *bashqa* 'other' when used on its own, or when modifying a noun:

(33) U qoghun almaydu, biraq **bashqa** méwiler**ni** alidu.
ئۇ قوغۇن ئالمايدۇ، بىراق باشقا مېۋىلەرنى ئالىدۇ.
'S/he won't buy Hami melons, but s/he will buy **other** fruit.'

(34) Men bu ademni anche tonumaymen, lékin **bashqi**lar**ni** tonuymen.
مەن بۇ ئادەمنى ئانچە تونۇمايمەن، لېكىن باشقىلارنى تونۇيمەن.
'I don't really know this man very well, but I know **the others**.'

- *With Complex Verbs (built from e.g. adjective+verb* like *yaxshi kör-, yaman kör-*, etc.)

(35) Siz polu**ni** yaxshi köremsiz? 'Do you **like** pilaf?' سىز پولۇنى ياخشى كۆرەمسىز؟

(36) Tes so'allar**ni** yaman körimiz. 'We **hate** difficult questions.' تەس سوئاللارنى يامان كۆرىمىز.

2.2.2 Case marking only on final N **N_1 N_2 N_3+*ni***

When two or more nouns occur in a list, only the last one has case marking. So when using the accusative case, normally only the last noun will be marked with *+ni*, as below:

(37) Men In'glizche, Némische we Qazaqchi**ni** bilimen. 'I know English, German and Kazakh.'
مەن ئىنگلىزچە، نېمىسچە ۋە قازاقچىنى بىلىمەن.

2.2.3 Context-dependent Definiteness

We saw above in examples (16)-(17) that definiteness is not always clear-cut, but rather is dependent on both the discourse context (what has been said before and what the speaker and hearer know) and on the intended specificity of the noun(s) and verb. Let us now look at a few examples that are not easily classified as between definite and indefinite objects:

1. **Some Interrogative Pronouns** (like *néme*) **can be marked definite or indefinite**.

(38) a. U néme alidu? 'What will s/he buy/get?' ئۇ نېمە ئالىدۇ؟

b. U némi**ni** alidu? 'Which one (of these) will s/he buy/get?' ئۇ نېمىنى ئالىدۇ؟

If a person enters a big department store, we can ask generally what s/he is buying, the noun will be indefinite and therefore unmarked, as in (38a). However, if that same person steps into the shoe department, using *+ni* is more appropriate. The question has become more concrete and specific, focusing on which pair of shoes out of a specific selection s/he might buy. The basic rule of thumb is: a vague or general thing will be indefinite and unmarked, whereas a specific thing will be definite and therefore marked with *+ni*. There are also indefinite questions:

(39) Bazarda néme qilisiz? 'What (all) will you do at the market?' بازاردا نېمە قىلىسىز؟

In (27)-(28) above, we saw that accusative *+ni* must be used with *qaysi*, when expressing the partitive (one/some out of many) of a specific quantity range:

(39) **qaysini** yaxshi körisiz? 'Which (of these) do you like?' قايسىنى ياخشى كۆرىسىز؟

2. **Nouns quantified by Numerals** can be **definite or indefinite.** For example:

(40) Men ikki lughet alimen. 'I will buy two dictionaries.' مەن ئىككى لۇغەت ئالىمەن.

(41) Men ikki lughet**ni** alimen. 'I will buy (the) two dictionaries.' مەن ئىككى لۇغەتنى ئالىمەن.

3. **Nouns qualified by Adjectives** can be **definite or indefinite**. For example:

(42) U yaxshi méwe satidu. 'S/he sells good fruit.' ئۇ ياخشى مېۋە ساتىدۇ.

(43) U yaxshi méwi**ni** satidu. 'S/he sells (the) good fruit.' ئۇ ياخشى مېۋىنى ساتىدۇ.

Here in Uyghur, the *+ni* can be added for nuance, although it is not necessary.

3. Plural +*lAr* (+*lar/ler* ـلار/ ـلەر)

3.1 Form N (-Poss) +*lAr* (+Case)

Nouns are pluralized by adding the back-harmonic suffix **+*lAr*** to the noun. It is attached after any possessive (which we will learn in Lesson 8) and before any case ending. The **back-vocalic variant +*lar*** occurs when the stem-final vowel is back (*a o u*), whereas the **front-vocalic variant -*ler*** occurs when the stem-final vowel is front (*e ö ü*).
Nouns with the back-vocalic plural +*lar*:

qol قول	qollar قوللار	'hands'	kitab كىتاب	kitablar كىتابلار	'books'
bala بالا	balilar بالىلار	'children'	bu بۇ	bular بۇلار	'these'

Nouns with the front-vocalic plural +*ler*:

gül گۈل	güller گۈللەر	'flowers'	öy ئۆي	öyler ئۆيلەر	'homes'
lughet لۇغەت	lughetler لۇغەتلەر	'dictionaries'	nerse نەرسە	nersiler نەرسىلەر	'things'

As described in the Introduction, stems whose **last vowel** is ***i*** or ***é*** [1] usually let other vowels or consonants in the stem determine whether a stem is harmonically front or back. Below are **three helpful principles**; these apply to any harmonically-variant suffix, including +*lAr*:

- Ignore the last vowel(s) *i* and/or *é*, and **keep moving backwards into the stem to find a different vowel**. **Match** the harmonizing suffix to the first vowel you find in the stem that is not *i* or *é*. So in the first example, *bezi*, ignore *i*, look backwards into the stem to find *e*, which is front, so the stem is front-harmonic. The second example *apélsin* has two such vowels to be skipped over (*i* and *é*), and the next vowel we come to is *a*, so the stem is considered back:

bezi	بەزى	bezi**ler**	بەزىلەر	'some people, some things'
apélsin	ئاپېلسىن	apélsin**lar**	ئاپېلسىنلار	'oranges'
uniwérsitét	ئۇنىۋېرسىتېت	uniwérsitét**lar**	ئۇنىۋېرسىتېتلار	'universities'

- If all the vowels are only *i* and/or *é*, and the word contains ***g** or **k*** (front consonants), use +*ler*:

gézit	گېزىت	gézit**ler**	گېزىتلەر	'newspapers'

[1] Don't worry about stems that *contain i* and/or *é*, but whose last vowel is something else; just match the suffix to that last vowel. For example, *Amérika* ئامېرىكا ends in *a* , so is back-harmonic (and for e.g. dative +*GA* would take its back variant, +*gha*: *Amérik**igha*** ئامېرىكىغا .

- All other words with only *é* and/or *i* will usually take **back +*lar*** (or back +GA):

sinip	سىنىپ	sinip**lar**	سىنىپلار	'classrooms'
Qirghiz	قىرغىز	Qirghiz**lar**	قىرغىزلار	'Kyrgyz (*people*)'
yéngi	يېڭى	yéngi**lar**	يېڭىلار	'new (things)'
Béyjing	بېيجىڭ	Béyjin**gha**	بېيجىڭغا	'to Beijing'

3.2 Usage of the Plural N+*lAr* (+Case)

In most situations the plural suffix *+lar/ler* is used in a similar way to the English plural suffix *-(e)s*. But note the following five properties specific to the Uyghur plural:

- A noun quantified by a **numeral never takes** the plural suffix (unlike English):

töt oqughuchi '**four** students' (not *töt oqughuchilar) تۆت ئوقۇغۇچى

Ikki lughet alimen. 'I will buy **two** dictionaries.' (not *ikki lughetler) ئىككى لۇغەت ئالىمەن.

- Interrogative quantifiers are not pluralized

Question words referring to number like 'how many, how much' **do not take** the plural suffix, neither do the nouns which they quantify. In English these words are considered indefinite, but in Uyghur they are regarded similar to numbers, and therefore the plural suffix is not added.

(44) **Qanchini** alisiz? 'How many (things) will you buy?' قانچىنى ئالىسىز؟

(45) **Nechche** adem kélidu? 'How many people will come?' نەچچە ئادەم كېلىدۇ؟

- Quantifying phrases can be, but are not necessarily, pluralized

The expressions *birqanche* and *birnechche* mean 'some, several', and the noun they qualify **can take** the plural suffix:

(46) **Birqanche** adem(**ler**) kélidu. 'Several people (will) come.'
بىرقانچە ئادەم (لەر) كېلىدۇ.

(47) **Birnechche** neshpüt(**ler**)ni yeymen. 'I (will) eat several pears.'
بىرنەچچە نەشپۈت(لەر)نى يەيمەن.

Nechche is also used with large numbers to mean 'more than ...' (e.g.: 'fifty-plus' or 'twenty-some' or 'forty-odd'). Since there is a definite number preceding *nechche*, **no plural suffix** is added to the noun.

(48) ottuz **nechche** oqughuchi 'thirty-some students' ئوتتۇز نەچچە ئوقۇغۇچى

(49) on **nechche** texse 'more than ten plates' ئون نەچچە تەخسە

- With other **indefinite pronouns** like *bashqa* ‘other’ or *bezi* ‘some,’ **the plural suffix is added** to the noun they qualify, or is attached to the pronoun itself:

(50) **Bashqa** oqughuchi**lar** bilidu. ‘Other students know.’ باشقا ئوقۇغۇچىلار بىلىدۇ.

(51) **Bezi** bali**lar** baridu. ‘Some children (will) go.’ بەزى باللار بارىدۇ.

(52) **Bashqilar**gha bérimen. ‘I will give (it) to (the) others.’ باشقىلارغا بېرىمەن.

As seen in (52), the **plural suffix always comes before any case ending.**

- Pluralizing nouns and adjectives

When the plural suffix is added onto adjectives, it **turns the adjective into a noun phrase** meaning ‘the ... ones’ or ‘the ... people’ (as with *bashqilar* above):

(53) Kök**ler**ni alimen. ‘I will buy the blue ones.’ كۆكلەرنى ئالىمەن.

(54) Yash**lar** téléwizor köridu. ‘Young people watch television.’ ياشلار تېلېۋىزور كۆرىدۇ.

When a personal name is pluralized, it connotes the person’s family or group members in addition to that one person:

(55) Meryemlerning öyi ‘Märyäm’s family’s home’ مەريەملەرنىڭ ئۆيى

(56) Erkinlerning sinipi ‘the classroom belonging to Ärkin’s class’ ئەركىنلەرنىڭ سىنىپى

4. Language Use Notes

4.1 Two Verbs of knowing *tonu-, bil-* تونۇ- بىل-

tonu- تونۇ-

This verb means literally ‘to be familiar with, be acquainted with’. It is a relational knowledge and so is usually used to refer to people:

(57) Men Ablizni **tonu**ymen. مەن ئابلىزنى تونۇيمەن

‘I know Abliz.’ or ‘I have gotten to know Abliz.’

bil- بىل-

This verb means more accurately ‘to know about, to have knowledge of,’ and sometimes ‘to understand.’ It is most often used for concrete or abstract **things** (facts, situations), but can also be used to refer to one’s knowledge of a person’s existence. We can contrast *bil-* and *tonu-* in the following sentence:

(56) Men bu artisni **bilimen**, biraq men uni **tonumaymen.**

مەن بۇ ئارتىسنى بىلىمەن، بىراق مەن ئۇنى تونۇمايمەن.

‘I’ve *heard of* this actor, but I haven’t *gotten to know him (personally)*.’

Exercises

Exercise 1

Add the correct variant of the plural +*lAr* below, watching out for any vowel changes:

gül ____________________________	ürük ____________________________
gézit ____________________________	qelem ____________________________
kepke ____________________________	xizmetchi____________________________
kino ____________________________	téléwizor____________________________
ayal ____________________________	kitab ____________________________
terep ____________________________	kichik ____________________________
Özbék ____________________________	kök ____________________________
uniwérsitét__________________________	yer ____________________________
ish________________________________	mu’ellim___________________________
qeghez ____________________________	choka ____________________________

Exercise 2

Below, add the plural suffix, but **only** when it is appropriate:

A: Ürümchidin néme ______________ alisen?

B: Üch depter _______ we ikki qelem _____.

A: Sendin bashqa qanche oqughuchi ____________ baridu?

B: Birqanche sawaqdash ___________ baridu.

A: Mekteptin mu’ellim _______ -mu baramdu?

B: On nechche mu’ellim ____________ baridu, bezi ________ barmaydu.

Exercise 3

To the following paragraphs, **add the appropriate case** suffix: nominative (zero - no suffix), dative (+*gha/qa/ge/ke*), locative (+*da/ta/de/te*), ablative (+*din/tin*) or accusative (+*ni*). Remember to make any necessary vowel or consonant changes to the given stems.

1. Abliz deydu: Men awu fakultét ______________oquymen.

Men matématika __________yaxshi körimen, biraq matématika ____________ bek tes.

Men kün ______öy __________sinip ________ barimen.
Sinip ________ders _________anglaymen. Ders __________kéyin meshq qilimen.
Meshq _______bashqa ders ____________ anglimaymen.
Chüsh __________ kéyin ders __________ anglimaymen.
Chüsh __________ sinip___ yataq _________ qaytimen.
Tamaq _____yeymen, we yataq ______ dem alimen.
Bügün chüsh __________ kéyin bazar ______ barimen.
Men _______bashqa Xemitmu baridu. Men Xemit ________ tonuymen.
U men ________ yaxshi köridu. Adiljan we Xemit ________ til ________ oquydu.
Biz bazar _______ bir lughet _____izdeymiz, we gösh _______ alimiz.
Biz qara gösh ________ yaxshi körimiz. Ikki kilo gösh _______ hazir toqquz som ___________.
Yene neshpüt ________ bir kilo _________ alimiz. Bazar _________ biz ular __________ Adil ________alimiz. Adil yaxshi méwiler _______ satidu.
Biz adette qattiq nashpütler __________ alimiz.Yumshaq neshpütni anche yaxshi körmeymen.

2. Aygül and Muhtär talk about a classmate, Abliz, and Aygül's teacher, Muhebbet:

Aygül: Abliz ne _________ bilemsiz?
Muxter: U sinip _______ kitab ___________ oquydu.
Aygül: Chüsh ________ öy __________ qaytamdu?
Muxter: He'e qaytidu.
Aygül: Chüsh ________ keyin néme ________ qilidu?
Muxter: U bazar _______ baridu.
Aygül: Abliz ________ bashqa kim ________ baridu?
Muxter: Bir ikki sawaqdashmu baridu.
Aygül: Ular ________ néme ________ alidu?
Muxter: Qoghunlar ________ alidu. (*qoghun* 'melon')
Aygül: Qoghun ______ kim satidu.
Muxter: Adile qoghun satidu. Adette u ________ alimiz.
Aygül: Qoghun ________ bashqa néme satidu?
Muxter: Ürük ________ -mu satidu. (*ürük* 'apricot')
Aygül: Adil yaxshi méwiler ________ satamdu?
Muxter: Awu méwiler ______ bek tatliq. Ebeydullam mu'ellim qandaq?
Aygül: Biz ______ u _______ bek yaxshi körimiz.
Muxter: U _________ qaysi tillar _______ bilidu?
Aygül: Uyghurche ________ bashqa u Henzuche we Özbékche _______ bilidu.
Muxter: Muhebbet mu'ellim ete öy ________bolamdu?
Aygül: Yaq, ete Ürümchi ________ baridu.
Muxter: Qachan bu yer ________ qaytidu?
Aygül: Bir nechche kün _______ kéyin qaytidu.

Lesson 6

مەكتەپتىكى تۇرمۇش

School Life

Concepts and Structures

1. Cardinal and Ordinal Numerals 1-12
2. Temporal Expressions: telling time and days of the week
3. Adjectival suffix +*liK*
4. Language Use Notes: adverbs *yene* يەنە*; qétim* قېتىم; nouns *axsham* ئاخشام*, kéche* كېچە*, kech* كەچ*;* verbs *oyna-* ئوينا-, *chiq-* چىق-, *chüsh-* چۈش-
5. Postposition *bilen* بىلەن 'with'

In this lesson you will learn some **numbers** together with **expressions of time**. Saying 'ten o'clock,' for example, in Uyghur is *sa'et on* (lit., time ten). 'At ten o'clock' would be *sa'et onda* (*on* 'ten' with the locative case +*DA* 'at'). When speaking about a time when something occurs, Uyghur often omit *sa'et* and just say *onda* 'at ten.' To ask a question about the time something occurs, simply substitute the question word *nechche* 'how many, how much?' for the hour number, and add the locative case: *sa'et nechchide...* 'At what time...?' 'When...?'

(1) a. *Sa'et nechchide* mektepke barisiz? 'When do you go to the school?'
سائەت نەچچىدە مەكتەپكە بارىسىز؟

b. *Sa'et 8de* mektepke barimen. 'At 8 o'clock I will go to the school.'
سائەت 8 دە مەكتەپكە بارىمەن

It's not necessary to fully answer; informally, the response c below is often used:

c. *8de* 'At eight.' 8 دە

For the **days of the week**, Uyghurs typically use forms of Persian origin (e.g. *peyshenbe* 'Thursday'), but may also use Chinese-ordered Turkic forms (e.g. *heptining töti* 'Thursday,' lit. '(the) week's fourth (day)').

In this lesson, we learn a useful and productive derivational suffix +*lIK*, which forms adjectives from nouns, e.g. *tash* 'stone' +*lIK*→ *tashliq* 'rocky.' When added to toponyms, N+*lIK* denotes a denizen of that locale: *Aqsu* +*lIK*→ *Aqsuluq* 'a person from Aqsu'

We also learn the adverbs ***yene*** 'again' and ***qétim*** 'time, instance'; we distinguish three ways to say 'evening' or 'night'; and explore the extended meanings of the verbs ***oyna***- 'play,' ***chiq***- 'emerge,' and ***chüsh***- 'descend.' 'Playing' any game and 'dancing' any (traditional) dance are expressed using *oyna*-; c*hiq*- denotes motion upwards, while *chüsh*- denotes motion downwards:

aptobusqa chiq- 'get on the bus' ئاپتوبۇسقا چىق-
aptobustin chüsh- 'get off the bus' ئاپتوبۇستىن چۈش-

Finally, we learn another Uyghur postposition ***bilen*** 'with' (which made a brief appearance in Dialogue 3.2 of Lesson 3; on postpositions, see also Lesson 4).

Dialogue 6.1 6.1- سۆھبەت

Two students, Mahirä and Adil, discuss their morning routines; (items in parentheses are optional).
ماھىرە ۋە ئادىلدىن ئىبارەت ئىككى ئوقۇغۇچى ئۆزلىرىنىڭ چۈشتىن بۇرۇنلۇق پائالىيەتلىرىنى مۇزاكىرا قىلىشىدۇ.

ماھىرە: ئادىل، ئەتىگەن سائەت قانچىدە ئورنىڭىزدىن تۇرىسىز؟

ئادىل: سائەت ئالتىدە (ئورنۇمدىن تۇرىمەن).

ماھىرە: ئاندىن كېيىن نېمە ئىش قىلىسىز؟

ئادىل: (ئاندىن) يۈز يۇيىمەن.

ماھىرە: كۈندە يۈگرۈمسىز؟

ئادىل: ئادەتتە مەن سائەت ئالتە يېرىمدىن يەتتىگىچە يۈگۈرىمەن. سىزچۇ؟

ماھىرە: سائەت ئالتە يېرىمدا مەيدانغا چىقىمەن. يېرىم سائەت گىمناستىكا ئوينايمەن. ئەتىگەنلىك تاماقنى سائەت قانچىدە يەيسىز؟

ئادىل: (مەن) سائەت يەتتىدىن يەتتە يېرىمغىچە يەيمەن.

ماھىرە: ئاشخانىدا يەمسىز؟

ئادىل: ياق، ئۆيدە يەيمەن. سىزچۇ؟

ماھىرە: مەن ئادەتتە ئاشخانىدا يەيمەن.

ئادىل: ئەتىگەنلىك تاماقتىن كېيىن نېمە ئىش قىلىسىز؟

ماھىرە: ئۇ ۋاقىتتا (مەن) خام سۆزلەرنى يادلايمەن، تېكىستنى يەنە بىر قېتىم ئوقۇيمەن. سىز سائەت سەككىزدىن بۇرۇن نېمە ئىش قىلىسىز؟

ئادىل: مەنمۇ دەرس تەكرارلايمەن.

ماھىرە: چۈشتىن بۇرۇن نەچچە سائەت دەرس ئاڭلايسىز؟

ئادىل: دۈشەنبىدىن پەيشەنبىگىچە ھەر كۈنى تۆت سائەتتىن دەرس ئاڭلايمەن. جۈمە ۋە شەنبە كۈنلىرى ئىككى سائەتتىن دەرس ئاڭلايمەن.

ماھىرە: چۈشتە نېمە قىلىسىز؟

ئادىل: سائەت ئون ئىككىدە سىنىپتىن ئاشخانىغا بارىمەن. ئۇ يەردە چۈشلۈك تاماق يەيمەن.

ماھىرە: ئۆيدە يېمەمسىز؟

ئادىل: ياق، چۈشلۈك تاماقنى ئادەتتە يېڭى ئاشخانىدا يەيمەن. ئاندىن كېيىن ئاشخانىدىن ياتاققا قايتىمەن.

ماھىرە: چۈشتە دەم ئالامسىز؟

ئادىل: ئادەتتە يېرىم سائەت دەم ئالىمەن.

Dialogue 6.2 6.2- سۆھبەت

Mahirä and Adil talk about how they spend their afternoons and evenings.
ماھىرە بىلەن ئادىل ئۆزلىرىنىڭ چۈشتىن كېيىن ۋە كەچلىرىنى قانداق ئۆتكۈزۈشىنى سۆزلىشىۋاتىدۇ.

ماھىرە: چۈشتىن كېيىن يەنە دەرس ئاڭلامسىز؟

ئادىل: بەزىدە دەرس ئاڭلايمەن، بەزىدە سىنىپتا تەكرار قىلىمەن. بەزىدە ياتاقتا تاپشۇرۇق ئىشلەيمەن. سىزچۇ؟

ماھىرە: چارشەنبە، يىغىندىن كېيىن مەن ئادەتتە خەمىتنى يوقلايمەن. بەزى يەكشەنبىلەردە ئۇ مېنىمۇ يوقلايدۇ. شەنبە كۈنلىرى بىز كىنو كۆرىمىز.

ئادىل: مەكتەپتىمۇ؟

ماھىرە: ياق، سىرتتا.

ئادىل: مەكتەپتىن كىنوخانىغا بېرىشقا قانچە مىنۇت كېتىدۇ؟
ماھىرە: يىگىرمە مىنۇت كېتىدۇ.
ئادىل : تېلېۋىزور كۆرمەمسىز؟
ماھىرە: بەزىدە كەچلىك تاماقتىن كېيىن تېلېۋىزور كۆرىمەن.
ئادىل: سائەت نەچچىدە ئۇخلايسىز؟
ماھىرە: ئادەتتە سائەت ئون بىردىن بۇرۇن ئۇخلايمەن. سىز كەچلىرى نېمە ئىش قىلىسىز؟
ئادىل: مەن كىنونى ئانچە ياخشى كۆرمەيمەن، لېكىن بەزىدە مەن تىياتىر كۆرىمەن.
ماھىرە: تىياتىرخانا يىراقمۇ؟
ئادىل: ياق، يىراق ئەمەس. ۋېلىسىپىت بىلەن مەكتەپتىن تىياتىرخانىغا ئون بەش مىنۇتتا
يېتىپ بارغىلى بولىدۇ . (= يېتىپ بارىمەن)[1]
ماھىرە: ئادىلەمۇ بۇ مەكتەپتىمۇ؟
ئادىل: ياق، ئۇ ئىشلەيدۇ.
ماھىرە: ئۇ سائەت قانچىدە ئىشقا چىقىدۇ؟
ئادىل: سائەت سەككىزدە ئىشقا چىقىدۇ. چۈشتىن كېيىن سائەت بەش يېرىمدا ئىشتىن چۈشىدۇ.

Vocabulary سۆزلۈك

Latin-script Uyghur	English gloss	Arabic-script Uyghur
axsham	last night, evening	ئاخشام
alte	six	ئالتە
andin kéyin	and then, after that	ئاندىن كېيىن
etigen	morning, dawn early morning (before work or school); early, premature	ئەتىگەن
bagh	orchard	باغ
besh	five	بەش
birinchi	first	بىرىنچى
peyshenbe	Thursday (primary stress on first syllable)	پەيشەنبە
putbol	football (Am. soccer)	پۇتبول
tansa	dance (ballroom or Western dancing)	تانسا
tekrar	review, repetition	تەكرار
tekrar qil-	review, do repeatedly	تەكرار قىل-
tekrarla- (tekrarlimaq, tekrarlash)	revise, practice	تەكرارلا- (تەكرارلىماق، تەكرارلاش)
top	ball; globe, spherical object	توپ
toqquz	nine	توققۇز
turmush	life, living, livelihood, lifestyle	تۇرمۇش
tün	night	تۈن
tünügün	yesterday	تۈنۈگۈن
tékist	text	تېكىست
tiyatir	theatrical play, performance; theater (CIS *teatr*)	تىياتىر

[1] Dialogue 6.2 has *yetip barghili bolidu* 'is possible to arrive, can arrive,' a grammatical construction we will not encounter until Volume II. For now, just memorize the simpler two-verb combination *yetip bar-* 'arrive,' which is composed of *yet-* 'reach, arrive' + a conjoining suffix -(I)p, and the verb *bar-* 'go,' here used in the sense of arrive and completion of the action. For more on the -(I)p construction, see Lessons 14 & 15.

tiyatirxana	theater	تىياتىرخانا
jüme	Friday	جۈمە
charshenbe	Wednesday (primary stress on 1st syll.)	چارشەنبە
chüsh- (chüshmek, chüshüsh)	descend, fall, go down, drop, get off, leave, finish, be built, accommodate	چۈش- (چۈشمەك، چۈشۈش)
chiq- (chiqmaq, chiqish)	emerge, ascend; exit, leave; be acquired; blow (wind); (aux.) thoroughness	چىق- (چىقماق، چىقىش)
xam	raw, unprocessed	خام
xam söz	unfamiliar word, new vocabulary	خام سۆز
drama	drama, stage play (formerly *dirama*)	دراما
düshenbe	Monday (primary stress on 1st syll.)	دۈشەنبە
di'alog	dialogue, conversation	دىئالوگ
Roshen'gül	Roshengül (female name), bright flower	روشەنگۈل
sa'et	hour; watch, clock; o'clock	سائەت
sekkiz	eight	سەككىز
seyshenbe	Tuesday	سەيشەنبە
söz	word	سۆز
sirt	outside, exterior	سىرت
shaptul	peach	شاپتۇل
shahmat	chess	شاھمات
shenbe (pronounced *shembe*)	Saturday	شەنبە
Ghulja	Ghulja (city and area in northwestern Xinjiang; =Yining 伊宁 city,Yili 伊黎 area)	غۇلجا
qétim	time, occasion	قېتىم
ket- (ketmek, kétish)	leave, depart, go away; spend; (aux.) change; unforeseen, accidental, intensive	كەت- (كەتمەك، كېتىش)
kech (pronounced *kesh*)	evening, dusk; late; tardy	كەچ
kéche	night; period from bedtime until next morning	كېچە
gimnastika	gymnastics, exercises	گىمناستىكا
meydan	field, open square, sports ground, arena	مەيدان
minut	minute	مىنۇت
hepte	week	ھەپتە
orun	place, position, seat; position, work unit	ئورۇن
orundin tur-	stand up, get up (from sitting)	ئورۇندىن تۇر-
oyna- (oynimaq, oynash)	play, have fun	ئوينا- (ئوينىماق، ئويناش)
uxla- (uxlimaq, uxlash)	sleep	ئۇخلا- (ئۇخلىماق، ئۇخلاش)
ussul	Uyghur dance	ئۇسسۇل
waqit	time; time period, free time	ۋاقىت
waqit ket-	time passes, time goes by	ۋاقىت كەت-
waqit öt-	spend time, pass time	ۋاقىت ئۆت-
wélisipit	bicycle	ۋېلىسىپىت
ikkinchi	second	ئىككىنچى
yadla- (yadlimaq, yadlash)	memorize	يادلا- (يادلىماق، يادلاش)
yette	seven	يەتتە
yekshenbe	Sunday (primary stress on first syllable)	يەكشەنبە
yoqla- (yoqlimaq, yoqlash)	visit, call on, see	يوقلا- (يوقلىماق، يوقلاش)

yüz	hundred	يۈز
yüz	face, surface, side; skin (of liquids)	يۈز
yügür-* (pronounced *yüger-*) (yügürmek, yügürüsh)	run, jog (CIS *zhügür-*)	يۈگۈر- (يۈگۈرمەك، يۈگۈرۈش)
yérim	half; half-(hour); partly	يېرىم
yérim kéche	midnight; late at night	يېرىم كېچە
yiraq	far	يىراق
yighin	meeting, conference, assembly; gathering	يىغىن
yigirme	twenty (CIS *zhigirme*)	يىگىرمە

**Yügür-* can be pronounced *yüger-* or *yügr-* (e.g. *yügreymen*), but the spelling standard is <yügür->, <yügürimen>.

Grammar گرامماتىكا

1. Numerals

1.1 Cardinal Numerals 1-12

Here are the numbers one to twelve; the first syllable of cardinal numerals is always stressed:

Table 6.1. Cardinal numerals

1	2	3	4	5	6	7	8	9	10	11	12
bir بىر	ikki ئىككى	üch ئۈچ	töt تۆت	besh بەش	alte ئالتە	yette يەتتە	sekkiz سەككىز	toqquz توققۇز	on ئون	on bir ئون بىر	on ikki ئون ئىككى

'Eleven' and 'twelve' are simply composed of 'ten' + 'one' and 'ten' + 'two.' So in that case, how would you say 'thirteen'? When writing numbers in text, numbers smaller than ten are spelled out alphabetically, whereas larger numbers are written with numerals:

ikki mashina 'two cars' *12 oqughuchi* 'twelve students' 678 *adem* '678 people'

1.2 Ordinal Numerals +(*i*)*nchi*

The ordinal suffix +(*i*)*nchi* derives an ordinal from a cardinal numeral, much like English -th:

bir +(*i*)*nchi* → *birinchi* 'first' *on bir* +(*i*)*nchi* → *on birinchi* 'eleventh'

ikki +(*i*)*nchi* → *ikkinchi* 'second' *alte* +(*i*)*nchi* → *altinchi* 'sixth'

Table 6.2. Ordinal numerals

1st	bir**in**chi	بىرىنچى
2nd	ikk**in**chi	ئىككىنچى
3rd	üch**in**chi	ئۈچىنچى
4th	töt**in**chi	تۆتىنچى
5th	besh**in**chi	بەشىنچى
6th	alt**in**chi	ئالتىنچى
7th	yett**in**chi	يەتتىنچى
8th	sekkiz**in**chi	سەككىزىنچى
9th	toqquz**in**chi	توققۇزىنچى
10th	on**in**chi	ئونىنچى
11th	on bir**in**chi	ئون بىرىنچى

20th	yigirm**in**chi	يىگىرمىنچى
30th	ottuz**in**chi	ئوتتۇزىنچى
40th	qiriq**in**chi	قىرىقىنچى
50th	ellik**in**chi	ئەللىكىنچى
60th	atmish**in**chi	ئاتمىشىنچى
70th	yetmish**in**chi	يەتمىشىنچى
80th	seksen**in**chi	سەكسەنىنچى
90th	toqsan**in**chi	توقسانىنچى
99 th	toqsan toqquz**in**chi	توقسان توققۇزىنچى
100th	yüz**in**chi	يۈزىنچى

Read out the numbers, having a go at saying the missing ones. Notice that numerals ending in *-e* such as *alte* seem to lose the last vowel, resulting in *altinchi*. The first *i* in +(*i*)*nchi* always stays *i*,

unlike in some other Turkic languages. In a number ending in a vowel (like *yigirme, yigirminchi*), that final vowel changes to *i* (in bold below), and the first *i* of the suffix is omitted (+*nchi*).

2. Temporal expressions

2.1 Telling time

- Asking and stating the current hour: ***sa'et*** سائەت + Numeral

The Arabic word *sa'et* سائەت 'time, o'clock, watch' is used *before* the hour numeral to express current time. The question is literally formulated 'time how-much became?' and the answer is

(2) *Sa'et qanche boldi?* 'What time is it?' ---*Sa'et sekkiz boldi.* 'It's eight o'clock.'
سائەت قانچە بولدى؟ سائەت سەككىز بولدى.

- Stating the hour when something happens or happened: ***sa'et*** سائەت + Num. +*DA*

The dative suffix +*DA* (*da/ta/de/te*) 'at/on' is used; be careful to make *A*-raising changes:

sa'et birde سائەت بىردە	'at one o'clock'	sa'et alt**i**de سائەت ئالتىدە	'at six o'clock'
sa'et ikkide سائەت ئىككىدە	'at two o'clock'	sa'et yett**i**de سائەت يەتتىدە	'at seven o'clock'
sa'et üchte سائەت ئۈچتە	'at three o'clock'	sa'et sekkizde سائەت سەككىزدە	'at eight o'clock'
sa'et tötte سائەت تۆتتە	'at four o'clock'	sa'et toqquzda سائەت توققۇزدا	'at nine o'clock'
sa'et beshte سائەت بەشتە	'at five o'clock'	sa'et onda سائەت ئوندا	'at ten o'clock'
sa'et on birde سائەت ئون بىردە	'at 11 o'clock'	sa'et on ikkide سائەت ئون ئىككىدە	'at 12 o'clock'

At or around noon, it's also common to say *chüshte* چۈشتە 'at noon, midday'; for 12 o'clock midnight, it is also common to say *tün* تۈن or *yérim kéche* يېرىم كېچە 'midnight (lit. half-night)'

To express the half-hour, ***yérim*** 'half' is added *after* the hour:

sa'et besh yérim(da)	'(at) five-thirty, half past five'	سائەت بەش يېرىمدا
sa'et toqquz yérim(da)	'(at) nine-thirty, half past nine'	سائەت توققۇز يېرىمدا

Notice that *yérim* is back-harmonic (thus *yérim-da*; see Lesson 5).

2.2 Time Duration

1. **Using the gerund +*Giche* غىچە - 'until; up to, as far as' (A+*Din*) B+*Giche***

- We have already expressed physical distance between two places ('from place A to place B'), using the construction A +*Din* B +*GA*. To express **temporal distance, i.e. a time span**, Uyghur marks the beginning of the time span (A) with the ablative +*Din*, the end of the time span (B) with the gerund +*Giche* (+*ghiche/qiche/giche/kiche* ـغىچە / ـقىچە / ـگىچە / ـكىچە). When used with hours, the word *sa'et* does not have to be repeated:

(3) **Sa'et** sekkiz**din** on ikki**giche** sinipta oquymen. 'From eight until twelve o'clock, I study in the classroom.'
سائەت سەككىزدىن ئون ئىككىگىچە سىنىپتا ئوقۇيمەن.

- When not used with the ablative +*Din* to refer to a time span, the gerund +*Giche* **specifies the temporal point at which an action or event ends**. (Sometimes scholars call this the limitative "case," but it is actually one of many gerunds formed with +*GA*.)

(4) On ikki yérimghiche yeymen. ئون ئىككى يېرىمغىچە يەيمەن. ‘I (typically) eat *by* 12:30.’

- One **extended meaning** of the N+*Din* N+*Giche* pattern is to express the **extended temporal dimension of a physical distance**: ‘as far as, all the way to.’ This meaning is different than the physical distance pattern N+*Din* N+*GA*: the latter is a simple, objective fact without any evaluative emotion by the speaker (as in (5) below), whereas in the previous and as in (6) below, the speaker chooses to emphasize the extent of the physical distance and/or the length of time that it takes to travel that physical distance:

(5) Ürümchi**din** Ghulji**gha** yette yüz kilométr. ئۈرۈمچىدىن غۇلجىغا يەتتە يۈز كىلومېتىر.
‘It is 700 kilometres from Ürümchi **to** Ghulja.’
(6) Ürümchi**din** Ghulji**ghiche** yette yüz kilométr. ئۈرۈمچىدىن غۇلجىغىچە يەتتە كىلومېتىر.
‘From Ürümchi **all the way to** Ghulja it is 700 kilometres.’

2. Using a time expression with the ablative to express duration Time +*Din*
To express the time taken to do an activity, add +*Din* to a time expression like *sa’et* or *minut*:
(7) Her küni töt sa’et**tin** ders anglaymen. ھەر كۈنى تۆت سائەتتىن دەرس ئاڭلايمەن.
‘I attend lessons **for** four hours every day.’
(8) Her küni ottuz minut**tin** yügürimen. ھەر كۈنى ئوتتۇز مىنۇتتىن يۈگۈرىمەن.
‘I run **for** thirty minutes every day.’

2.3 Days of the Week

There are two commonly-used ways of referring to the days of the week in Uyghur: one is a Persian system, and the other is a cardinal numeral-based system. The Persian system begins with *shenbe* ‘Saturday,’ and subsequent days are composed of a Persian number[2] plus the Persian word *shenbe* (pronounced *shembe*) ‘day,’ e.g. *charshenbe* ‘Wednesday’ (lit., ‘four-day’). ‘Friday,’ the Islamic sabbath, has the separate term *jüme*.

Table 6.3. Days of the week

düshenbe دۈشەنبە	heptining birinchi küni ھەپتىنىڭ بىرىنچى كۈنى	‘Monday’
seyshenbe سەيشەنبە	heptining ikkinchi küni ھەپتىنىڭ ئىككىنچى كۈنى	‘Tuesday’
charshenbe چارشەنبە	heptining üinchi küni ھەپتىنىڭ ئۈچىنچى كۈنى	‘Wednesday’
peyshenbe پەيشەنبە	heptining tötinchi küni ھەپتىنىڭ تۆتىنچى كۈنى	‘Thursday’
jüme جۈمە	heptining beshinchi küni ھەپتىنىڭ بەشىنچى كۈنى	‘Friday’
shenbe شەنبە	heptining altinchi küni ھەپتىنىڭ ئالتىنچى كۈنى	‘Saturday’
yekshenbe يەكشەنبە	heptining yettinchi küni ھەپتىنىڭ يەتتىنچى كۈنى	‘Sunday’

The alternative cardinal numeral system begins with Monday. (The system’s elements are Turkic, but it looks grammatically vaguely like Chinese.) The long form of this system begins with *hepte* ‘week’ in the genitive case (+*ning*, which we will learn in Lesson 8), followed by an ordinal

[2] Persian numbers are not otherwise used in Uyghur, but appear in some other words borrowed from Persian, e.g. *dutar* ‘two-stringed lute’ < *du* ‘two’ + *tar* ‘string.’ Notice the similarities between Persian *du* ‘two’ and English *dual*; Persian *chahar~char* ‘four’ and English *quarter*.

numeral representing the date (e.g. *birinchi* 'first'), plus *küni* (a possessive form of 'day'): *heptining birinchi küni* lit., '(the) week's first day.' Each subsequent day has the next highest numeral: 'the week's second day, the week's third day,' etc., up to seven, which is Sunday.

Sometimes, speakers add *küni* 'day of' to the Persian system, e.g. يەكشەنبە كۈنى *yekshenbe küni*. To ask about the day of the week, in the **Persian system**, the **question** is: *Kün'ge néme*? 'What day is it?' (lit.,' to the day what?'), and the **answer** is usually the **name of the day** e.g. *Shenbe.* 'Saturday,' or *Kün'ge shenbe* 'The day is Saturday.'

In the cardinal **numeral system**, the long form of the question is: *Heptining qanchinchi* or *nechchinchi küni*? (lit., 'the-week's which day?') 'What day of the week is it?'One answers either *Heptining birinchi küni* or simply *Birinchi.* The short form of the question is: *Heptining qanchinchi/nechchinchi?* 'It's what weekday?' or: *Heptige qanche/nechche?*

The answer to the short form question is *Heptige bir* or simply *Bir.*
Bügün kün'ge néme? ---*Bügün shenbe* or --- *Bügün kün'ge shenbe*.

One can also ask for confirmation if it is a particular weekday:
Bügün kün'ge shenbimu? 'Is it Saturday' -- *He'e* 'Yes' or -- *Yaq, yekshenbe.* 'No, it's Sunday.'

3. Adjectival Suffix *+lIK* (*+liq/lik/luq/lük* ـلۇك /ـلۇق / ـلىق / ـلىك)

Four harmonic variants are used depending on the stem's backness and roundness:

- Nouns ending in a *back unrounded* vowel take ***+liq*** (*tashliq* 'with stone');
- Those ending in *front unrounded* vowel take ***+lik*** (*derslik* 'pedagogical');
- Nouns ending in a *back rounded* vowel take ***+luq*** (*suluq* 'watery, juicy');
- Those ending in a *front rounded* vowel take ***+lük*** (*chüshlük* 'midday').

This suffix is used with a variety of word classes, in order to change on kind of word into other word class. In this lesson's dialogues we will look at how adding the suffix *-liq/lik/luq/lük* onto a **noun**, changes it into an **adjective**:

	Noun			With *+lIq* as an Adjective	
etigen	'morning'	ئەتىگەن	etigen**lik** tamaq	'breakfast'	ئەتىگەنلىك تاماق
chüsh	'noon'	چۈش	chüsh**lük** tamaq	'lunch (noon meal)'	چۈشلۈك تاماق
kech	'evening'	كەچ	kech**lik** tamaq	'supper (evening meal)'	كەچلىك تاماق
ders	'lesson'	دەرس	ders**lik** kitab	'textbook (lesson book)'	دەرسلىك كىتاب
su	'water'	سۇ	su**luq** shaptul	'juicy ('watery') peach'	سۇلۇق شاپتۇل
alma	'apple'	ئالما	almi**liq** bagh	'apple orchard'	ئالمىلىق باغ

4. Language Use Notes

4.1 *yene* يەنە 'again; more'

Directly before a verb on its own, this adverb has the sense of 'again'; used before quantitative expressions, like *qétim* it can mean 'on a further occasion, more' as in (10):
(9) U ete **yene** kélidu. 'She/He will come **again** tomorrow.' ئۇ ئەتە يەنە كېلىدۇ.

(10) U **yene** bir qétim kélidu. ‘She/He will come **once more**.’ ئۇ يەنە بىر قېتىم كېلىدۇ.

4.2 *axsham, kech, kéche* ئاخشام، كەچ، كېچە ‘evening; night’

The noun ***kech*** ‘evening’ describes the span of time stretching from about sunset till late evening. *axsham* refers to the narrower time period between the evening meal until bedtime. Therefore in the sense of ‘evening,’ *kech* is heard more often than *axsham*:

(11) **Kech**te kino körimen. ‘I will see the film **this evening**.’ كەچتە كىنو كۆرىمەن.

Axsham, however, is used most frequently in its other sense, ‘**last night**.’ With a past tense verb (see Lesson 11), a sentence with *axsham* clearly means ‘last night,’ without the need to add *tünügün* ‘yesterday.’

(12) U **axsham** keldi. ‘She/He came **last night**.’ ئۇ ئاخشام كەلدى.

Kéche describes the period from bedtime until the next morning. So only *kéche* would be used in the following example:

(13) Balilar **kéchi**de uxlaydu. The children sleep **at night**. باللار كېچىدە ئۇخلايدۇ.

The middle of the night is called ***yérim kéche***. This expression can cover the period from midnight until about 0300 (three a.m.), when most people are sleeping.

(14) Yérim kéchide Alim bizge téléfon qildi. ‘In the middle of the night, Alim called us.’
يېرىم كېچىدە ئالىم بىزگە تېلېفون قىلدى.

4.3 *qétim* قېتىم **‘(number of) times, occasions’** **Nu *qétim***

This noun, which forms a temporal expression and is preceded by a numeral, expresses the number of instances and **frequency** with which something takes place; since it is quantified, it takes no plural suffix (see Lesson 5).

bir qétim ‘once’ (‘one time’) بىر قېتىم ikki qétim ‘twice’ (‘two times’) ئىككى قېتىم
üch qétim ‘three times’ (‘thrice’) ئۈچ قېتىم yüz qétim ‘a hundred times’ يۈز قېتىم

4.4 The Verb ‘to play’ *oyna-* ئوينا-

The basic meaning of *oyna-* is ‘play (games)’ and ‘have fun, ’ including children’s play, sports and physical exercise, as in (15)-(17), or in the sense of ‘acting,’ as in (18):

(15) Balilar öyde **oyna**ydu. ‘The children will play indoors.’ باللار ئۆيدە ئوينايدۇ.
(16) (Biz) putbol **oyna**mduq? ‘Are we going to play football?’ (بىز) پۇتبول ئوينامدۇق؟
(17) Gimnastika **oyna**ymen. ‘I do gymnastics.’ گىمناستىكا ئوينايمەن.
(18) Biz u dramida **oyni**maymiz. ‘We won’t act in that play.’ بىز ئۇ درامىدا ئوينىمايمىز.

It is also used for **all kinds of recreation** like dancing and partying (and even having sex), but is **not** used for playing a musical instrument. Note the two different words for ‘dance’:

(19) Shahmat **oyni**mamsiler? ‘Don’t you play chess?’ شاھمات ئوينىمامسىلەر؟
(20) Men bilen tansa **oyna**msiz? ‘Will you (ballroom) dance with me?’ مەن بىلەن تانسا ئوينامسىز؟
(21) Ular Uyghurche ussul **oyna**ydu. ‘They do Uyghur folk dancing.’ ئۇلار ئۇيغۇرچە ئۇسسۇل ئوينايدۇ.

4.5 Going Up and Down چىق-، چۈش-

The verb ***chiq-*** چىق- has three basic meanings: ‘climb up’ or ‘get onto’ or ‘exit.’ One can *taghqa chiq-* ‘**climb** a mountain,’ *aptobusqa chiq-* ‘**get on board’** a vehicle such as a bus, or *ish**qa** chiq-* ‘go to work,’ and finally *öy**din** chiq-* ‘leave the house, go out.’ To use *chiq-*, the motion must be emerging and/or upwards.

The verb ***chüsh-*** چۈش- ‘descend, get off’ is used for *taghdin chüsh-* ‘**coming down** a hill’ and for *mashinidin chüsh-* ‘**alighting** from a vehicle.’ The phrase *ish**tin** chüsh-* is used to mean ‘leave/clock off work’. In using *chüsh-*, the motion must be downwards.

5. The postposition *bilen* بىلەن ‘with’

Briefly introduced in Lessons 2 and 3, *bilen* is placed *after* the noun (just like other postpositions like *burun* and *kéyin*), and used to express a **comitative** (somebody accompanying someone else), as in (22)-(25), or as an **instrumental** (the means or tool by which an action is carried out), as in (26)-(27):

(22) **Men bilen** tansa oynamsiz? ‘Will you dance **with me**?’ مەن بىلەن تانسا ئوينامسىز؟
(23) Men **Xemit bilen** kélimen. ‘I will come **with Hämit**.’ مەن خەمىت بىلەن كېلىمەن.
(24) U **Polat bilen bille** talada. ‘He/She is outside **with Polat**.’ ئۇ پولات بىلەن بىللە تالادا.
(25) **Rena** Adil **bilen** qoshna. ‘Rena is neighbors **with Adil**.’ رەنا ئادىل بىلەن قوشنا.
(26) **Ayrupilan bilen** barimiz. ‘We will go **by** plane.’ ئايرۇپىلان بىلەن بارىمىز.
(27) **Choka bilen** yeymiz. ‘We eat **with** chopsticks.’ چوكا بىلەن يەيمىز.

- Careful! Postpositions like *bilen* preceded by pronouns generally require that pronoun to be in the genitive case (see Lesson 8); this is always true for third-person *u* --> *uning*:

(28) Dilyar **uning bilen** baridu. ‘Dilyar will go with him/her.’ (Never *u bilen)
دىليار ئۇنىڭ بىلەن بارىدۇ.

The first person pronoun allows both nominative *men* (as in (22) above) and genitive *méning*:
(29) **Méning bilen** tansa oynamsiz? ‘Will you dance with me?’ مېنىڭ بىلەن تانسا ئوينامسىز؟

Exercises

Exercise 1

Translate into Uyghur the following times, adding the appropriate **adverbs of time** before the point of time. Choose from *etigen, chüshtin burun, chüsh, chüshtin kéyin,* or *kech*.

Eg. 21:30 *kech sa'et toqquz yérimda*

08:00 ______________________

19:30 ______________________

11:00 ______________________

05:30 ______________________

12:00 ______________________

14:30 ______________________

18:00 ______________________

17:30 ______________________

21:00 ______________________

11:30 ______________________

22:30 ______________________

Exercise 2

Working in pairs, or with your teacher, person A can ask person B **when** he/she does the activity. Person B then replies, choosing one of the times listed.

Example: *Di'alogni tekrarlimaq* *07:00-08:00*

A: Siz sa'et qanchide di'alogni tekrarlaysiz? 'When do you prepare the dialogue?'

B: Man etigende sa'et yettidin sekkizgiche di'alogni tekrarlayman.
'I prepare the dialogue in the morning from 07:00 to 08:00.'

1. Uxlimaq from 22:30 until 05:30
2. Ders anglimaq 08:00 – 12:00
3. Téléwizor körmek 21:00 – 22:00
4. Yügürmek 06:00 – 06.30
5. Etigenlik chay ichmek 06:30 – 07:00
6. Kechlik tamaq yémek 18:30 – 19:00
7. Chüshlük tamaq yémek 12:00 – 12:30
8. Dem almaq 12:30 – 13:00
9. Tapshuruq ishlimek 19:00 – 20:30
10. Sözlerni yadlimaq 14:00 – 15:00
11. Meshq qilmaq 19:00 – 20:30
12. Bazargha barmaq Monday, 12:30 – 14:30
13. Gimnastikigha chiqmaq Wednesday, 18:30 – 19:00
14. Dostlarni yoqlimaq Sunday, 11:00 – 14:00
15. Ashxanidin qaytmaq today, 12:30
16. Kochida oynimaq Saturday, 15:30 – 17:30
17. Orundin turmaq tomorrow, 06:00
18. Birinchi dersni ötmek every day, 08:00 – 10:00
19. Kino körmek Friday, 19:00 – 21:00

Exercise 3

A typical language student's timetable in China is given here, in order to help you practice joining two clauses with either *andin* or *andin kéyin* 'after that.' First, Person A asks Person B what time each event occurs. Person B should incorporate two actions into each answer, by mentioning the activity which follows each answer. For example:

08:00	ders ber- ________________________________
12:00 (noon)	dem al- _________________________________

Sa'et qanchide ders bérisiz?

Sa'et sekkizdin on ikkigiche ders bérimen, andin kéyin dem alimen.

Starting Time	Activity
06:00 -	tur- ___________________________________
06:30 -	yügür- _________________________________
07:00 -	di'aloglarni tekrarla- ______________________
07:30 -	etigenlik chay ich- ________________________
08:00 -	Uyghurche ders angla- _____________________
10:30 -	meshq qil- ______________________________
12:00 -	chüshlük tamaq et- ________________________
13:00 -	dem al- _________________________________
16:00 -	bazargha bar- ____________________________
16:30 -	mu'ellimni yoqla- _________________________
19:00 -	téléwizor kör- ____________________________
20:00 -	yataqqa qayt- ____________________________
20:30 -	kitab oqu- _______________________________
22:30 -	uxla- ___________________________________

Lesson 7

ئىمتىھانغا تەييارلىق قىلىش

Preparing for exams

Concepts and Structures

1. Present continuous V-*(I)wat-*, and its interrogative and negative forms
2. Variable word order for Time and Place expressions
3. Language Use Notes: Adverbs *hazir* ھازىر vs. *emdi* ئەمدى; usage of *bol-* بول- (*bolidu, boldi*);

Conjunctions *we* ۋە, *hem* ھەم vs. *bilen* بىلەن; partitive *köpinchisi* كۆپىنچىسى, *bir qisim* بىر قىسىم

The **Present Continuous (Progressive)** form of the verb expresses an action or state that is currently ongoing: *She is working*, as distinct from the Present-Future tense, which expresses a general, temporally unspecified habitual action in the present or near future, not necessarily at this very moment: *She works every day*. The Present Continuous is formed with a suffix ***-(I)wat***:

(1) Men kütüpxanida ishleymen. 'I work in the library.' (= as my regular job.)

مەن كۈتۈپخانىدا ئىشلەيمەن.

(2) Men kütüpxanida ishlewatimen. 'I am working in the library.' (= at this very moment)

مەن كۈتۈپخانىدا ئىشلەۋاتىمەن.

We learned in the Introduction that Uyghur is a Subject-Object-Verb language. That constituent order is rather fixed, but there is some variability in the placement of temporal and locative expressions before or after the subject, and even sometimes the object:

Subject + ***Time and/or Loc*** + *Object* + *Verb*

(3) a. Men **ete öyde** bu kinoni körimen.

مەن ئەتە ئۆيدە بۇ كىنونى كۆرىمەن.

Time and/or Loc + *Subject* + *Object* + *Verb*

b. **Ete öyde** men bu kinoni körimen.

ئەتە ئۆيدە مەن بۇ كىنونى كۆرىمەن.

Subject + *Object* + ***Time and/or Loc*** + *Verb*

c. Men bu kinoni **ete öyde** körimen.

مەن بۇ كىنونى ئەتە ئۆيدە كۆرىمەن.

'I will watch this film **at home tomorrow**.'

The only change in meaning in (3) a-c above is one of emphasis. Later in this lesson, we learn the useful adverbs *emdi* and *hazir*, and also revisit the conjunctions *we* and *hem*, and learn how the postposition *bilen* 'with' can also be used in the sense of 'and.' We learn the primary uses of the verb *bol-* 'become, be,' and that the verbs ***qorq-* 'fear,'** and ***xapa bol-* 'be angry'** are associa-

ted with objects marked with the dative case. Finally, we examine two partitives, *köpinchi* ‘many of...’ and *bir qisim* ‘some of....’ Beginning with this lesson, to encourage your reading fluency, example sentences in the Grammar section are presented only in Arabic-script Uyghur. In the Dialogues section, the dialogue titles and scene-setting descriptions are now given bilingually.

Dialogue 7.1 7.1-سۆھبەت

The teacher will give an examination tomorrow, but the students are still not applying themselves. They are spending time on other things. We find the teacher having a discussion with a student, Hakimjan.

مۇئەللىم ئەتە ئىمتىھان ئالماقچى، بىراق ئوقۇغۇچىلار ئانچە ياخشى ئۆگەنمەيدۇ. ئۇلار باشقا ئىشلار بىلەن شۇغۇللىنىدۇ، شۇڭا مۇئەللىم ئۇلاردىن خاپا بولىدۇ، ھەم ئۇلارنى تەنقىد قىلىدۇ.

مۇئەللىم: نەگە بارىسىز؟
ھاكىمجان: سىنىپقا بارىمەن. مەن بىرنەچچە مەشىق ئىشلەۋاتىمەن. ئۇلار بەك تەس، شۇڭا ۋاقىت كۆپ كېتىدۇ.
مۇئەللىم: دولقۇن نېمە ئىش قىلىۋاتىدۇ؟
ھاكىمجان: كىتاب ئوقۇۋاتىدۇ. پولات رەسىملىك ژۇرنال كۆرۈۋاتىدۇ.
مۇئەللىم: ئادىلچۇ؟
ھاكىمجان: ئادىل سۇخانىدا كىر يۇيۇۋاتىدۇ.
مۇئەللىم: ئابلىزمۇ كىر يۇيۇۋاتامدۇ؟
ھاكىمجان: ياق، ئۇ توپ مەيدانىدا پۇتبول ئويناۋاتىدۇ.
مۇئەللىم: باشقا ساۋاقداشلار قەيەردە؟
ھاكىمجان: بەزىلەر ياتاقتا دەم ئېلىۋاتىدۇ، بەزىلەر ئاشخانىدا تاماق يەۋاتىدۇ.
مۇئەللىم: ئۇلار نېمىشقا تەكرار قىلمايدۇ؟ ئەتە ئىمتىھان ئالىمەن ئەمەسمۇ!
ھاكىمجان: كۆپىنچىسى تەكرار قىلىۋاتىدۇ، بىراق بىر قىسىم ساۋاقداشلار تىرىشمايۋاتىدۇ.
مۇئەللىم: توغرا دەيسىز، بىرقىسىم ئوقۇغۇچىلار تىرىشچان ئەمەس. ھەر كۈنى كەچلىك تەكرار ۋاقتىدا ئويناۋاتىدۇ. نېمىشقا تېكىستنى يادلىمايسىلەر؟ بۇ ئىمتىھان سىلەرگە بەك مۇھىم.
ھاكىمجان: مۇئەللىم، خاپا بولماڭ! مەن ئۇلارنى چاقىرىمەن. گېپىڭىزنى ئۇلارغا يەتكۈزىمەن.

Dialogue 7.2 7.2-سۆھبەت

Then Hakimjan talks to the other classmates. ئاندىن ھاكىمجان باشقا ساۋاقداشلارغا گەپ قىلىدۇ.

ھاكىمجان: ساۋاقداشلار، مۇئەللىم بىزدىن بەك خاپا بولۇۋاتىدۇ. سىلەر نېمىشقا تىرىشىپ ئوقۇمايسىلەر؟ بەزى ئوقۇغۇچىلار بۈگۈن ئىمتىھان بېرىۋاتىدۇ. بىز ئەتە ئىمتىھان بېرىمىز.
ساۋاقداشلار: ماقۇل، بىز دەرس تەكرار قىلايلى. مۇئەللىم يەنە كېلەمدۇ؟
ھاكىمجان: ئەنە، كېلىۋاتىدۇ.
ساۋاقداشلار: پىيادە كېلىۋاتامدۇ؟
ھاكىمجان: ياق، ۋېلسىپىت بىلەن كېلىۋاتىدۇ.

Dialogue 7.3 سۆھبەت ـ7.3

Four students are not doing the exercises. تۆت ئوقۇغۇچى مەشق ئىشلىمەيۋاتىدۇ

ئاينۇر: سىلەر نېمە ئىش قىلىۋاتىسىلەر؟
پولات: بىز تازىلىق قىلىۋاتىمىز. سىلەر مەشق ئىشلىمەيۋاتامسىلەر؟
ئاينۇر: ياق، بىز ئىشلىمەيۋاتىمىز. بىز بىر ھېكايە ئوقۇۋاتىمىز. بۇ ھېكايە بەك قىزىق ئىكەن.
پولات: ياخشى، كېيىن بىزمۇ مۇشۇ ھېكايىنى ئوقۇيمىز.
ئاينۇر: بىز بۇ كىتابنى سىلەرگە ئارىيەت بېرىمىز.
پولات: بولدى. رەھمەت. بىز بۇ كىتابنى كۇتۇپخانىدىن ئارىيەت ئالىمىز.

Vocabulary سۆزلۈك

Latin-script Uyghur	English	Arabic-script Uyghur
achchiqlan- (achchiqlanmaq, achchiqlinish)	be annoyed, irritated	ئاچچىقلان- (ئاچچىقلانماق، ئاچچىقلىنىش)
ariyet ber- [+ni] [+GA]	lend	ئارىيەت بەر- (~بەرمەك، ~بېرىش)
ariyet al- [+ni] [+Din]	borrow	ئارىيەت ئال- (~ئالماق، ~ئېلىش)
az	few	ئاز
emdi	just now, recently, so now	ئەمدى
ene	look there!, hey look at that!	ئەنە
bol- (bolmaq, bolush)	become, be; be possible, permissible; (aux.) completion, accomplishment	بول- (بولماق، بولۇش)
piyade	on foot, by foot	پىيادە
taziliq[1]	cleanliness, hygiene	تازىلىق
tenqid qil- [+ni]	reprimand, discipline	تەنقىد قىل-
tirish- (tirishmaq, tirishish)[2]	strive, be diligent	تىرىش- (تىرىشماق، تىرىشىش)
tirishchan	diligent, studious	تىرىشچان
chaqir- (chaqirmaq, chaqirish) [+ni]	invite, call over	چاقىر- (چاقىرماق، چاقىرىش)
xapa bol-	be irritated, angry	خاپا بول-
derslik	pedagogical, pertaining to school	دەرسلىك
derslik kitab	school workbook, exercise book	دەرسلىك كىتاب
dolqun	Dolqun (male name); wave	دولقۇن
resimlik	pictorial, illustrated magazine	رەسىملىك
suxana	washroom, bathroom	سۇخانا
sözle- (sözlimek, sözlisish)	talk, speak	سۆزلە- (سۆزلىمەك، سۆزلىشىش)
söhbet	dialogue, conversation	سۆھبەت

[1] The suffix *+lIK* that we learned in Lesson 6 as a way to form adjectives out of nouns (*suluq* ‘watery, juicy’ < *su* ‘water’) is also used to make **abstract nouns** out of adjectives or other nouns, as here with *taziliq* ‘cleanliness’ < *taza* ‘clean’ and *resimlik* ‘pictorial magazine’ < *resim* ‘drawing, picture.’

[2] The verb *tirishmaq* ‘be diligent’ is most commonly used as a gerund (adverbial) with the suffix *-(I)p* (see Lesson 15) before another verb, for example *tiriship ögen-* تىرىشىپ ئۆگەن- ‘study diligently.’

söhbetlesh- (söhbetleshmek, söhbetlishish)	chat, converse	سۆھبەتلەش- (سۆھبەتلەشمەك، سۆھبەتلىشىش)
qiziq	interesting, humorous; hot	قىزىق
qisim	part, section, unit	قىسىم
kütüpxana	library	كۈتۈپخانا
köp	much, many	كۆپ
köpinchisi	most of them	كۆپىنچىسى
köpinche	frequently, often; usually, generally	كۆپىنچە
kir	laundry, dirty clothes or linen	كىر
gep	talk, words, speech	گەپ
min-* [+ni]	ride	مىن-
ma'arip	education, learning	مائارىپ
muhim	important, significant	مۇھىم
her	each	ھەر
hikaye	story	ھېكايە
éyt- (éytmaq, éytish) [+ni]	tell, recount	ئېيت- (ئېيتماق، ئېيتىش)
it (pronounced *isht*)	dog	ئىت
yetküz- (yetküzmek, yetküzüsh) [+ni] [+GA]	pass on, convey, relay	يەتكۈز- (يەتكۈزمەك، يەتكۈزۈش)

*As a monosyllable, the verb *min-* takes front harmonizing suffixes, like *bil-* 'know.'

Grammar گىراماتىكا

1. Present Continuous (present progressive) aspect

1.1 Form

We will learn the affirmative, negative, and question (both affirmative and negative) forms.

Affirmative Declarative 'V-ing' **V-*(I)wat-i* -Pers.Endings**

Attach to the verb one of the harmonic variants of the suffix **-*(I)wat*** (*-wat, -iwat, -uwat*, *-üwat*), then **add *-i*** (which here does not have harmonic variants),[3] followed by the regular set of person endings (Type 1): ***-men, -miz, -sen, -siz, siler, -du***.

Table 7.1. Present continuous affirmative declarative with personal endings (type 1); I=∅/i/u/ü

	Singular	Plural
1st person	-(∅/ى/ۇ/ۈ)ۋاتىمەن -(I)watimen	-(∅/ى/ۇ/ۈ)ۋاتىمىز -(I)watimiz
2nd person	-(∅/ى/ۇ/ۈ)ۋاتىسەن -(I)watisen -(∅/ى/ۇ/ۈ)ۋاتىسىز -(I)watisiz -(∅/ى/ۇ/ۈ)ۋاتىدىلا -(I)watidila	-(I)watisiler -(∅/ى/ۇ/ۈ)ۋاتىسىلەر
3rd person	-(∅/ى/ۇ/ۈ)ۋاتىدۇ -(I)watidu	-(∅/ى/ۇ/ۈ)ۋاتىدۇ -(I)watidu

[3] This *-i* is actually a grammaticalized form of the Turkic gerundial suffix *-A*, whose harmonically variant form still occurs in modern Uyghur in some adverbial contexts, which we cover in Volume II.

The *w* ۋ of this suffix may be pronounced either as *w* or *v*, i.e. [(I)wati] or [(I)vati]. Below are some examples of harmonic variants. Notice that the *a* in *-(I)wat* does *not* vary, nor does *I* appear after vowel-final stems, because the stem-final syllable is stressed: *sözlewat-, uxlawatidu* < *uxla-* 'sleep,' *anglawatidu* < *angla-*. Read Table 2 from right to left:

Table 7.2. Present Continuous Affirmative Declarative: examples

progressive form	*stem*	*progressive form*	*stem*	*resulting suffix*	*stem type*
دەۋاتىمىز	دە-	ئوقۇۋاتىمەن	ئوقۇ-	*-wat-i-*	Vowel-final
ئويناۋاتىدۇ	ئوينا-	سۆزلەۋاتىسىز	سۆزلە-		
قىلىۋاتىسىلەر	قىل-	ئېيتىۋاتىدۇ	ئېيت-	*-iwat-i-*	Consonant-final
		قايتىۋاتىمىز	قايت-		
شۇغۇللىنىۋاتىمەن	شۇغۇللان-	ئۆگىنىۋاتىمەن	ئۆگەن-	*-iwat-i-*	Consonant-final; with *A*-raising
ئېلىۋاتىمەن	ئال-	يېزىۋاتىمەن	ياز-		
ئېتىۋاتىمەن	ئەت-	بېرىۋاتىمەن	بەر-		
بولۇۋاتىدۇ	بول-	تۇرۇۋاتىمىز	تۇر-	*-uwat-i-*	Consonant-final with back rounded vowels
يۈگۈرۈۋاتىسىلەر	يۈگۈر-	كۆرۈۋاتىمەن	كۆر-	*-üwat-i-*	Consonant-final with front round vowels

One reason second part -*wat-* of the continuous suffix *-(I)wat-* is invariable is that it is derived from a grammaticalized auxiliary verb. Uyghur is particularly rich in such auxiliary verbs, which allow speakers to express a wide range of nuanced actional and aspectual meanings. Aspectual auxiliary verbs are discussed in Lesson 15 of this book, and in detail in Volume II.

Affirmative Interrogative 'Is/Am/Are... V-ing?' -(I)wat-am-Pers.Endings1 or 2

Like for the Present-Future tense (V-*(y)I-Am*-Pers.Endings), forming questions with the Present Continuous makes use of the interrogative suffix *-Am*. However, since -*wat* is harmonically invariable, the interrogative suffix also does not vary, and is always ***-am*** in this construction. So, after *-(I)wat, -am* is attached (the final *-i* of the declarative *-(I)wat-i* merges with the *a* of *-am*). After that come the **person endings**. Type 1 and 2 endings are both acceptable. (We first encountered the second set of person endings with the Present-Future tense (Lesson 4), which vary from the main (first) set only in that the first person forms are *-dim* and *-duq* (rather than *-dimen* and *-dimiz*).

Table 7.3. Present Continuous Interrogative (the first alternative for first person is more common)

	Singular	Plural
1st person	-(ى)ۋاتامدىم ؟ -(ى)ۋاتامدىمەن؟	-(ى)ۋاتامدۇق؟ -(ى)ۋاتامدىمىز؟
2nd person	-(ى)ۋاتامسىز؟	-(ى)ۋاتامسىلەر؟
3rd person	-(ى)ۋاتامدۇ؟	-(ى)ۋاتامدۇ؟

To ask a positive (affirmative) question in the present continuous, you may choose *either* set of person endings: ***-dim* or *-dimen* (singular) and *-duq* or *-dimiz* (plural)**, resulting in *-(I)watamdimen* or *-(I)watamdim*, and *-(I)watamdimiz* or *-(I)watamduq* for the first person only. The Type 2 person endings *-dim* and *-duq* (see Lesson 3) are more commonly used.

Negative Declarative 'not V-ing'   V *-mA-y-wat-i-* or -***(I)wat-ma-y -Pers.Endings***

The negative suffix *-mA* may be placed before or after the present continuous suffix *-(I)wAt*, e.g. *-mAywatidu* or *-(I)watmaydu*. In the **first variant V-*mA-y-wat-*, which is more common, the verb stem is negated**. (This puts the focus on the non-occurrence of the action and its duration; see example (4) below.) Since *-mA* immediately follows the verb in the first, it is harmonic (*-ma~me*). This is followed by the Present-Future suffix *-(y)I* as *-y-*, then the consonant-initial variant *-wat* of *-(I)wat*, and finally the personal endings.

Table 7.4. Present Continuous Negative Declarative (-mA-ywat- variant) : examples

progressive form	*stem*	*progressive form*	*stem*	*resulting suffix*	*stem type*
قىلمايۋاتىسىلەر	قىل-	قايتمايۋاتىمىز	قايت-	*-maywati-*	Consonant-final back; NO *A*-raising
شۇغۇللانمايۋاتىمىز	شۇغۇللان-	ئېيتمايۋاتىدۇ	ئېيت-		
تۇرمايۋاتىمىز	تۇر-	بولمايۋاتىدۇ	بول-		Consonant-final with back rounded vowels
ئوقۇمايۋاتىمەن	ئوقۇ-	يازمايۋاتىدۇ	ياز-		
ئەتمەيۋاتىسىز	ئەت-	ئۆگەنمەيۋاتىسىلەر	ئۆگەن-	*-meywati-*	Consonant-final;
يۈگۈرمەيۋاتىسىلەر	يۈگۈر-	كۆرمەيۋاتىمەن	كۆر-		C-final front
سۆزلىمەيۋاتىسىز	سۆزلە-	ئوينىمايۋاتىدۇ	ئوينا-	*-mAywati-*	*A*-raising
دېمەيۋاتىمىز	دە-	بەرمەيۋاتىمەن	بەر-	*-meywati-*	

The negated verb stems *oyna-* and *de-* are affected by *A*-raising (*oyn**i**<u>may</u>wat-*, *d**é**<u>mey</u>wat-*), while the affirmative is not (*oy**<u>na</u>**wat-*, *<u>de</u>wat-*). Conversely, the negated forms of *ber-* and *shughullan-* are not affected (*be**r**<u>mey</u>wat-, shughull**a**n<u>may</u>wat-*), whereas the affirmative is (*bé<u>ri</u>wat-*, *shughull**i**<u>ni</u>wat-*). These differences are due to the placement of stress on the syllable before *-wat-*. Using the negated present continuous emphasizes that the action or event hasn't occurred for a long time:

(4) Uning bilen arilashmaywatimen.   ئۇنىڭ بىلەن ئارىلاشمايۋاتىمەن.

'I'm not involved with him/her (and haven't been for a long time)'

The **other variant, -*(I)watmay*-, negates the present continuous suffix**. and therefore simply connotes 'not doing *x* right now:'

(5) Balilar talada wélisipit miniwatidu.   باللار تالادا ۋېلىسىپىت مىنىۋاتىدۇ.

'The children are riding bikes outside.' (right now)

The variation of *-I-* in *-(I)wat-* follows the harmonic principles illustrated in Table 2 above, and the converbial *-i* in *-(I)wat-i-* does not appear, hence: *boluwatmaysiz, ög**i**niwatmaymen*. The negative suffix *-mA* which follows shows no variation; it is always *-ma*. This is followed by an inserted *-y-* before the personal endings, resulting in *-(I)watmay-*. For example:

Table 7.5. Present Continuous Negative Declarative (-iwatmay - variant): examples

progressive form	*stem*	*progressive form*	*stem*	*resulting suffix*	*stem type*
سۆزلەۋاتمايسىز	سۆزلە-	دەۋاتمايمىز	دە-	*-watmay-*	V-final, front
ئويناۋاتمايدۇ	ئوينا-	ئوقۇۋاتمايمەن	ئوقۇ-		V-final, back
قايتىۋاتمايدۇ	-قايت-	ئۆگىنىۋاتمايدۇ	ئۆگەن-	*-iwatmay-*	other C-final
تۇرۇۋاتمايمىز	تۇر-	بولۇۋاتمايمىز	بول-	*-uwatmay-*	round, back
يۈگۈرۈۋاتمايسىلەر	يۈگۈر-	كۆرۈۋاتمايسىلەر	كۆر-	*-üwatmay-*	round, front

Negative Interrogative 'Isn't/Aren't...V-ing?' V-mA-y-wat-am ~ V-(I)wat-m-am -PersEnd.1/2
Forming a question in the negative of the present continuous also has two variants, depending on whether the verb or the present continuous suffix is negated. **The first variant, *V-mA-y-wat-am-* is more common**. It requires the variable form of the negative *-mA* (*ma~me*), followed by the *-y* form of the Present-Future *-(y)I*, followed by the invariant *-wat* form of the present continuous suffix *-(I)wat*. To this the interrogative suffix *-Am* is added; it is always *-am* since the preceding *-wat* doesn't vary. Finally, the regular personal endings are added, resulting in *-mAywatam-*, e.g. *kelmeywatamsiler* 'Aren't you (plural) coming?' For the first person suffixes, **both variants allow *-dim~-dimen*** and ***-duq~-dimiz***.

Table 7.6. Present Continuous Negative Interrogative V-mAy-wat-am (read right to left)

progressive form	*stem*	*progressive form*	*stem*	*resulting suffix*	*stem type*
تۇرمايۋاتامدىمىز؟	تۇر-	بولمايۋاتامدۇ ؟	بول-	*-m**a**ywatam-*	C-final, back, round
يازمايۋاتامدۇ؟	ياز-	ئېيتمايۋاتامدۇ؟	ئېيت-		C-final, back
قىلمايۋاتامسىلەر؟	قىل-	قايتمايۋاتامدىمىز ؟	قايت-		
بارمايۋاتامدۇق؟	بار-	شۇغۇللانمايۋاتامدىمىز؟	شۇغۇللان-		
تۇرمايۋاتامدىم؟	تۇر-	ئوقۇمايۋاتامدىمەن؟	ئوقۇ-		V-final, back, round
ئۈزمەيۋاتامدۇ؟	ئۈز-	ئۆگەنمەيۋاتامدىمەن؟	ئۆگەن-	*-m**e**ywatam-*	C-final, front
بەرمەيۋاتامسىلەر ؟	بەر-	ئەتمەيۋاتامسىز ؟	ئەت-		
يۈگۈرمەيۋاتامسىلەر؟	يۈگۈر-	كۆرمەيۋاتامدىمەن ؟	كۆر-		C-final, front round
ئوينىمايۋاتامدۇ؟	ئوينا-	دېمەيۋاتامدىمىز؟	دە-		V-final, *A*-raising

The second variant, -*(I)wat-ma-m*-, requires the present-continuous suffix *-(I)wat* and the back variant *-ma* of **negative** suffix *-mA*, and finally the single-consonant form *-m* of the interrogative suffix *-Am*, followed by the regular personal endings. Again there are two options regarding the position of the negative suffix: it can be placed before or after the continuous aspect suffix.

Table 7. 7. Present Continuous Negative Interrogative V-(I)wat-mam-: examples (**Oquwatmamdim* also possible)

progressive form	*stem*	*progressive form*	*stem*	*resulting suffix*	*stem type*
ئويناۋاتامدۇ؟	ئوينا-	دەۋاتامدىمىز؟	دە-	*-watmam-*	V-final
ئوقۇۋاتامدىمەن؟	ئوقۇ-	يۈگۈرۋاتامسىلەر؟	يۈگۈر-	*-watmam-*	*r*-final
شۇغۇللىنىۋاتامدۇق؟	شۇغۇللان-	بېرىۋاتامدۇق؟	بار-	*-iwatmam-*	C-final, unround
ئوقۇۋاتامدىمەن؟*	ئوقۇ-	تۇرۇۋاتامدۇ؟	تۇر-	*-uwatmam-*	C-final, round, bk.
سۆزلەۋاتامسىز؟	سۆزلە-	كۆرۈۋاتامسىلەر؟	كۆر-	*-üwatmam-*	C-final, round, frnt

1.2 Usage

The present continuous in Uyghur is generally similar in meaning and usage to the English present progressive '*V-ing*.' English speakers, though, tend to use the Uyghur present-future tense in situations where the Uyghur present continuous is more appropriate. Examples (6)-(9) below illustrate where Uyghur use of the present continuous is similar to that in English.

- **Ongoing action or event**

(6) U hazir taziliq qil**iwatidu.** ئۇ ھازىر تازىلىق قىلىۋاتىدۇ. 'She/He is cleaning now.'

(7) Sen némishqa hazir xetni yéz**iwatisen**? سەن نېمىشقا ھازىر خەتنى يېزىۋاتىسەن؟

'Why are you writing the letter (just now)?'

- **Action or event stretching over a period, including the immediate present**

The action does not need to be taking place at that precise moment, but has been ongoing and will continue, implying 'have been...for the time being ...,' or 'these days ....' The subject is not necessarily engaged in the activity at the moment of speaking.

(8) U aptor bir kitab yéz**iwatidu**. ئۇ ئاپتور بىر كىتاب يېزىۋاتىدۇ.

'That author is (currently) writing a book.'

(9) Men birnechche[4] meshq ishle**watimen**. مەن بىرنەچچە مەشق ئىشلەۋاتىمەن.

'I am (currently) working on several exercises.'

Where the Uyghur present continuous functions differently that the present progressive in English is seen in (10)-(11), in which the continuing action or event occurs during a specified time frame: *tekrar waqtida* 'at review time,' and *her küni* 'every day.' Whereas in English, the present tense would be used ('sleep,' 'play'), in Uyghur the **present continuous** is used ('sleeping,' 'playing'). This subtly emphasizes that the action or event continues through the time period up to the present time, though it may occur repeatedly, as in (11).

[4] *Birnechche* (< *bir* 'one' + *nechche* 'some; how many?') is written together; see Lesson 5.

(10) Ular tekrar waqtida uxla**watidu**. ئۇلار تەكرار ۋاقتىدا ئۇخلاۋاتىدۇ.

‘They sleep right through review time.’ (lit., ‘They are sleeping during review time.’)

(11) Biz her küni chüshte oyna**watimiz**. بىز ھەر كۈنى چۈشتە ئويناۋاتىمىز.

‘We play at noon every day.’ (lit., ‘We are playing at noon every day.’)

If the speaker instead used the **Present-future** tense, he/she would instead be emphasizing the generality or habituality of the action or event: *Biz chüshte oynaymiz*. ‘We play at noon.’

- **When negated, the present continuous simply describes an action or event that is not taking place at the moment**.

(12) Ular piyade kélmeywatidu. ئۇلار پىيادە كەلمەيۋاتىدۇ.

‘They aren’t coming on foot (right now).’ (Much less common: *kéliwatmaydu*)

(13) Bir qisim sawaqdashlar tirish**maywatidu**. بىر قىسىم ساۋاقداشلار تىرىشمايۋاتىدۇ.

‘One section of the pupils are not being diligent.’ (now, and haven’t been for some time)

Since **Uyghurs prefer polite phrasing,** examples such as (12) above are more often softened by the addition of the **abilitative suffix *-(y)Al-*** *(-al~el~yal~yel*, see Lesson 13) ‘be able to, can,’ in order to put the blame of the non-occurring action on some external hindrance, rather than attributing it to the volition of the actor, as in (14) (never *kéleliwatmaydu):

(14) Ular piyade kélelmeywatidu. ئۇلار پىيادە كېلەلمەيۋاتىدۇ. ‘They aren’t able to come on foot.’

Table 7.8. Summary: Present Continuous forms

	Variant 1	Variant 2
Affirmative Declarative ‘V-ing’	*-(I)wat-i-*	(none)
Affirmative Interrogative ‘Is/Am/Are... V-ing?’	*-(I)wat-am-**	(none)
Negative Declarative ‘not V-ing’	*-mA-y-wat-i*	*-(I)wat-ma-y-*
Negative Interrogative ‘Isn’t/Aren’t...V-ing?’	*-mA-y-wat-am**	*-(I)wat-m-am- **

*These forms can take either first-person suffix: *-dim~-dimen*, *-duq~-dimiz*

2. Word Order for Time or Place

Subj Time/Loc Obj V or **Subj Obj Time /Loc V**

Within Uyghur’s regular Subject-Object-Verb word order, speakers have quite a bit of flexibility in placing temporal, locative, and other modifying phrases before or after the subject and object. Most noun phrases of **time** or **location,** and some **phrases with a postposition** (like *bilen* ‘with’ or *üchün* ‘for’) can be placed **before or after the subject**, but never after the verb.

(15) a. Ete men imtihan alimen. ‘I’m taking the exam tomorrow.’ ئەتە مەن ئىمتىھان ئالىمەن.

b. Men ete imtihan alimen. مەن ئەتە ئىمتىھان ئالىمەن.

(16) a. Ashxanida Xalmurat tamaq yewatidu. ئاشخانىدا خالمۇرات تاماق يەۋاتىدۇ.

b. Xalmurat ashxanida tamaq yewatidu. خالمۇرات ئاشخانىدا تاماق يەۋاتىدۇ.

‘Halmurat is eating in the dining room.’

It is possible to put these modifying elements after the object, but it is much less common, due to the close relationship between the verb and the object noun. When modifying elements follow the noun, the direct object should be marked with +*ni*.[5] See (17) and also (3) above:

(17) a. Men imtihan**ni** ete alimen. مەن ئىمتىھاننى ئەتە ئالىمەن.

b. Xalmurat tamaq**ni** ashxanida yewatidu. خالمۇرات تاماقنى ئاشخانىدا يەۋەتىدۇ.

3. Conjunctions *we* ۋە and *hem* ھەم (with reference to the postposition *bilen* بىلەن)

We first encountered coordinating conjunctions in Lesson 2, and we discussed some conjunction-like functions of the postposition *bilen* بىلەن ‘and, with’ in Lesson 6. Lesson 2 showed ***we*** **mostly joining nouns** in the pattern **A, B *we* C** (whereas *hem* joins verbs/adjectives):

(18) Abliz, Sidiq *we* Erkin ‘Abliz, Sidik *and* Erkin’ ئابلىز، سىدىق ۋە ئەركىن

(**bilen* is not possible here)

Here, we will learn which contexts in which both *hem* and *we* can be used, with or without differences in meaning, and contrast these with the postposition *bilen* (from Lesson 6).

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[5] A tip for grammar wonks: It is also possible under certain conditions to separate denominal verbs (only certain verbs derived from nouns when formed with *qil-/et-* ‘do,’ such as *tekrar qil-* ‘prepare, review’) but only if the direct object is marked with +*ni*, and only if there is no additional direct object. For example, take *Men imtihan üchün tekrar qilimen*. ‘I review for my exams.’ It would be ungrammatical to separate *tekrar qil-* without marking *tekrar* ‘preparations’ with +*ni*: *Men tekrar imtihan üchün qilimen. But, if we add +*ni* after the direct object, the sentence is grammatical: *Men tekrar**ni** imtihan üchün qilimen*. ‘I do preparations for my exams.’

In contrast, those denominal verbs that require an (additional) object, such as *ariyet al-* ‘borrow’ cannot be decomposed: *Men kitab ariyet alimen*. ‘I will borrow a/some book(s).’ *Men ariyet(ni) kitab alimen. A further possibility is to mark the noun *ariyet* with the dative case +*GA*, in which case *al-* is a simplex verb: *Men kitabni ariyet**ke** alimen.*

hem V/Adj$_1$ hem V/Adj$_2$ ‘both...and...’

hem most commonly **links two predicates** or verb phrases to express a simultaneous state or action. When the predicates are simple or unmodified, *hem* is repeated before each one:

(19) Ular *hem* chong *hem* égiz. ‘They are both elderly *and* tall.’ ئۇلار ھەم چوڭ ھەم ئېگىز.

When the predicates are complex or modified, there is no need to repeat *hem*:

(20) Dem élish **we** ishlesh oxshashla muhim. دەم ئېلىش ۋە ئىشلەش ئوخشاشلا مۇھىم.

‘Rest and work are equally important.’ (*hem* is o.k. here too) [Metniyaz et al. 1991 I: 369]

Sentence 1 *we* Sentence 2

The conjunction ***we*** can also link two complex clauses, generally whole sentences, and these do not have to occur simultaneously. Both sentences have finite verbs and could occur independently (in the following example, it is not possible to substitute *hem*):

(21) Hazir kütüpxanida bir lughet izdewatimen, **we** ete bazardin bir kepke izdeymen.

ھازىر كۈتۈپخانىدا بىر لۇغەت ئىزدەۋاتىمەن، ۋە ئەتە بازاردىن بىر كەپكە ئىزدەيمەن.

‘Now I’m looking for a dictionary in the library, **and** tomorrow I’ll look for a cap in the market.’

Less commonly, when the speaker wants to emphasize the extent or comprehensiveness of the two conjoined elements, *hem* may join nouns or noun phrases as in (22). Whether they are noun or verb phrases, **elements conjoined with *hem* must have the same subject**, and the events or actions they describe occur simultaneously. In this usage, it is interchangeable with the particle +*mu* ‘also’; both of these forms are common:

(22) a. U *hem* Ruschini *hem* In’glizchini bilidu. ئۇ ھەم رۇسچىنى ھەم ئىنگلىزچىنى بىلىدۇ.

b. U Ruschini*mu* In’glizchini*mu* bilidu.[6] ئۇ رۇسچىنىمۇ، ئىنگلىزچىنىمۇ بىلىدۇ.

‘She/He knows both Russian and English.’

VP$_1$ *hem~we* VP$_2$ ‘and’

With complex predicates (such as when two sentences are joined), one *hem* precedes the second predicate. This usage is identical with that of *we*.

(23) a. Mu’ellim ulardin xapa boldi, **hem** tenqid qildi.

مۇئەللىم ئۇلاردىن خاپا بولدى، ھەم تەنقىد قىلدى.

b. Mu’ellim ulardin xapa boldi, **we** tenqid qildi.

مۇئەللىم ئۇلاردىن خاپا بولدى، ۋە تەنقىد قىلدى.

[6] Also possible: *U Rosche bilen In’glizche bilidu or U Roschini we In’glizchini bilidu*. Less common and dispreferred by Uyghur speakers, to use *we* (*U Roschinimu we In’glizchinimu bilidu*) in this context.

‘The teacher was cross with them and blamed them.’
In lists of nouns (as in (18) above), *we* is more common, unless the speaker wants to emphasize the comprehensiveness of the list, in which case he/she may use *hem* ‘and (also)’:
(24) Shinjangdin kömür, tömür *hem* altun köp chiqidu.
شىنجاڭدىن كۆمۈر، تۆمۈر ھەم ئالتۇن چىقىدۇ.
‘A lot of coal, iron, and gold comes from Xinjiang.’ [Metniyaz et al. 1991 I: 210]

bilen ‘(together) with, and’ **N_1 N_2 _bilen_** بىلەن

Bilen can never be used with lists of nouns, as in (19) and (24) above. We learned the postposition *bilen* ‘with’ and its comitative (‘with person x’) and instrumental (‘with x instrument’) uses in Lesson 6. Unlike the conjunctions *we* and *hem*, *bilen* ***follows*** **the two nouns it conjoins**, and typically connotes ‘Person A together with Person B,’ as in (25) below:

(25)a. Mu’ellim **Xalmurat bilen** söhbetlishiwatidu. مۇئەللىم خالمۇرات بىلەن سۆھبەتلىشىۋاتىدۇ.

‘The teacher is discussing (something) **with Halmurat**.’
It is nearly synonymous to instead use *we*:

b. Mu’ellim we Xalmurat sohbetlishiwatidu. مۇئەللىم ۋە خالمۇرات سۆھبەتلىشىۋاتىدۇ.

‘The teacher and Halmurat are discussing (something) with each other.’

To use *hem* in this context sounds awkward to speakers, and results in a completely different meaning: the teacher and Halmurat are **both** talking, but **not necessarily with each other**:

(26) Mu’ellim **hem** Xalmurat söhbetlishiwatidu. مۇئەللىم خالمۇرات بىلەن سۆھبەتلىشىۋاتىدۇ.

‘The teacher and Halmurat are both discussing (something, each with other people).’

To simply conjoin subject nouns, *bilen* is preferred to *hem* and *we*, especially in the spoken language (a is best for the spoken language, b is common, c is acceptable but less common):

(27) a. Rena bilen Aliye qoshna. ‘Räna and Aliyä are neighbors.’ رەنا بىلەن ئالىيە قوشنا.

b. Rena we Aliye qoshna. ‘Räna and Aliyä are neighbors.’ رەنا ۋە ئالىيە قوشنا.

c. Rena hem Aliye qoshna.‘Both Räna and Aliyä are neighbors.’ رەنا ھەم ئالىيە قوشنا.

(28) Exmet bilen men sawaqdash iduq. ئەخمەت بىلەن مەن ساۋاقداش ئىدۇق.

‘Ähmät and I were classmates.’ [Metniyaz et al. 1991 I: 369]
(*we* and *hem* are also acceptable here, but are more common in the written language)

Native Uyghur speakers may disagree about these judgments. To sum up: *hem* conjoins (mostly single) verbs/adjectives; when *hem* conjoins nouns, it emphasizes the extent or comprehensiveness of the noun grouping, and *hem...hem...* expresses 'both...and....' *We* conjoins mostly lists of nouns and whole sentences; *bilen* emphasizes combining, and conjoins nouns which together perform or undergo the action (and is placed after the two conjoined nouns, unlike *hem* and *we*.)

4. Language Use Notes

4.1 'Just now' is not so soon! ***emdi*** **ئەمدى and** ***hazir*** **ھازىر**

Hazir 'now' **can refer to past, present, or future events**. Uyghur speakers use *hazir* to mean *both* 'very soon, at this instant' (as English speakers do for 'now'), *hazir* also can mean 'in an hour or two' or even 'perhaps an hour or so ago.' So if someone you are looking for is not around, and people say to you "Hazir kelidu," be willing to wait for a while!

(29) U hazir kélidu. 'He will come soon.' ئۇ ھازىر كېلىدۇ.

(30) Adile hazir ketti. 'Adilä has just left.' ئادىلە ھازىر كەتتى.

The verb tense provides to context to interpret *hazir* as near-future 'soon' or recent-past 'just.' The simple past tense (*ketti* 'left, ' also found in (27) above *iduq* '(we) were,' as well as in (31) and (40) below) will be covered in Lesson 11.

Emdi **'just now; and now'**
Emdi occurs in an adverbial position and describes an action which is or was not carried out according to expectations. It is used in at least three contexts:

- **A recent event in the past** **'just now, finally'**

While *hazir* dispassionately refers to the immediacy of a past-tense action, *emdi* often carries **a tone of annoyance or frustration** that the person has unexpectedly only just now acted, or the event has only just now taken place; sooner would have been preferable.
(31) U emdi ashxanidin ketti. 'He/She's left the dining room (at last).'
ئۇ ئەمدى ئاشخانىدىن كەتتى.

The subject might have been asked to leave a while ago, but annoyingly, did not act until now.

- **A near-future event** **'soon, finally'**

When used with the present-future tense, using *emdi* is not just stating a fact (which *hazir* would do), but signifies that the action is taking place later than expected or hoped**.** When a Uyghur in London has been wanting his uncle Hämit to come to the U.K., but the paperwork has taken a lot of time, if you ask relatives back in China,

(32) Xemit kélemdu, kelmemdu? ‘Will Hämit come or not? خەمىت كېلەمدۇ، كەلمەمدۇ؟

you might hear them reply:

(33) U emdi yolgha chiqidu. ‘Now he’s on his way (at last)!’ ئۇ ئەمدى يولغا چىقىدۇ.

(34) U emdi kélidu. ‘At last he will come!’ ئۇ ئەمدى كېلىدۇ.

Emdi here implies: ‘Finally, after having waited all this time, he’s on his way!’ This *emdi* implies that the event will occur very soon.

- **Introducing a new subject or action** ***Emdi,*** **.... ‘So,...’**

This usage is very similar to *amise* ‘so then, well now’.

(35) Emdi, taziliq qilayli! ‘Well, let’s clean up!’ ئەمدى تازىلىق قىلايلى!

See also how it is used at the beginning of dialogue 7.2 to introduce the new situation there:
(36) Emdi Hakimjan bashqa sawaqdashlargha gep qiliwatidu.
ئەمدى ھاكىمجان باشقا ساۋاقداشلارغا گەپ قىلىۋاتىدۇ.
‘So now Hakimjan is talking with the other classmates.’

4.2 *bol-* ‘becoming, being’ and ‘not being, not becoming ’ بولما-/بول-

The verb *bol-* is one of the most common verbs in Uyghur, so it is used in a great variety of contexts. Its general meaning is ‘**become, be,**’ and it is used frequently in composed verb forms (similar to *tekrar qil-*) like *xapa bol-* ‘become angry’ and *aman bol-* ‘be peaceful, be safe’:

(37) Ular xapa bolidu. ‘They are angry.’ ئۇلار خاپا بولىدۇ.

(38) Aman bolung! ‘Be safe!’ ئامان بولۇڭ!

(39) a. Siz kim bolisiz? ‘Who are you?’ سىز كىم بولىسىز؟

b. Men Adil. ‘I’m (called) Adil.’ مەن ئادىل.

As for example (39), it is possible (but impolite) to simply ask *Siz kim*? ‘Who are you?’ in a nominal predicate construction like we learned in Lesson 1. The verb *bol-* in this case does not change the meaning in any way, but it does add a degree of politeness to the question. Also notice that the reply does not in any case have *bol-*; to so answer would be presumptuous.

Especially in the past tense, ***bol-* also connotes 'to happen, occur'**:

(40) Néme boldi? 'What happened?' نېمه بولدى؟

- *bol-* used in the one-word sentences *Bolidu* and *Boldi* can also mean '**O.K.**'.

As in Dialogue 7.3, *bolidu* is frequently used as a **response to a request**, meaning is '**right, O.K.**', '**that will be fine**' or '**go ahead**'.

(41) A: Tamaq yeng! – B: Bolidu. 'Have some food!' – 'OK!' تاماق يەڭ! ـ بولىدۇ.

The past tense response to a request, *Boldi!*, means almost the opposite of *bolidu*: '**No thanks!**', '**That was fine**' (lit., 'It became (already).') Uyghur learners have trouble with this distinction.

(42) a. Tamaq yeng! 'Have some food!' تاماق يەڭ!

b. Boldi. Xosh...rehmet. 'No, that's OK. I've had enough, thanks.' بولدى. خوش. رەھمەت.

Although *xosh* usually means 'goodbye,' in the above context it is pronounced with a drawn-out vowel *xoosh* and means 'enough' or 'that's it.'

4.3 Verbs governed by the Ablative case: *+Din qorq-* 'fear (of),' *xapa bol-* 'be angry (with)'

The objects of certain verbs in Uyghur (the targets of the action) must be marked with a the ablative case suffix *+Din*. (Most verbs which take objects have objects marked with the accusative *+ni*.) These include verbs of fear and anger (lit., 'afraid from N,' 'angry from N'):

(43) Men ittin qorqimen. 'I'm scared of dogs.' مەن ئىتتىن قورقىمەن.

(44) Biz Xemittin xapa bolimiz. 'We are cross with Hämit.' بىز خەمىتتىن خاپا بولىمىز.

(45) U sendin nepretlinidu. 'S/he is angry with you.' ئۇ سەندىن نەپرەتلىنىدۇ.

Not all verbs of negative emotion are governed by the ablative; the following verb, *achchiqlan-* 'get annoyed, get steamed' from *achchiq* 'hot,' requires the **dative** +*GA*, as in:

(46) Siz kimge achchiqlinisiz? سىز كىمگە ئاچچىقلىنىسىز؟ 'Who are you annoyed with?'

The verb *nepretlen-* is stronger and more formal than *achchiqlan-* or *xapa bol-*.
Verbs governed by +*GA* are marked as [+GA] in the vocabulary lists.

4.4 *köpinchisi* كۆپىنچىسى 'most of them' vs. *bir qisim* بىر قىسىم 'some of them'

In Lesson 6, we formed ordinal numerals from cardinal numerals with the suffix *+(i)nchi* (e.g. *birinchi* بىرىنچى 'first,' *oninchi* ئونىنچى 'tenth,' *yigirminchi* يىگىرمىنچى 'twentieth'). To express the partitive 'most of,' most commonly the construction **N+*ning köpinchisi*** is used. (The genitive case *+ning* is attached to the noun, and the ordinal suffix is attached to *köp* 'many, much,' followed by the 3rd person possessive suffix *+(s)i.* [7]) You will learn about genitive-possessive constructions in Lesson 8.

(47) (Sawaqdashlar**ning**) köpinchi**si** tekrar qiliwatidu. '*Most of* the classmates are reviewing.'
ساۋاقداشلارنىڭ كۆپىنچىسى تەكرار قىلىۋاتىدۇ.

(If the hearer knows who is being referred to, *sawaqdash* is omitted: *Köpinchisi tekrar qiliwatidu.* 'Most of them are reviewing.')

To express the opposite kind of partitive meaning, use *bir qisim* N 'some of N' (lit., 'one section, one piece'):

(48) **Bir qisim** sawaqdashlar tirishmaywatidu. بىر قىسىم ساۋاقداشلار تىرىشمايۋاتىدۇ.

'*Some of* the classmates aren't being diligent.'

[7] *Köpinchi(si)* 'most of ...' is not to be confused with the adverb *köpinche* 'frequently.'

Exercises

Exercise 1

Translate each of the following sentences into English:

1. Sa'et sekkiz yérimdin onghiche Roshen'gül méni yoqlaydu.
____
2. U sa'et yette yérimda öydin ishqa chiqidu.
____
3. Men öydin ashxanigha on minutta barimen.
____
4. Men bu kitabni yene bir qétim oquwatimen.
____
5. Siz bek küchlükmu?
____
6. Bu kitab manga bek paydiliq.
____
7. Hazir dem éliwatamsiz?
____
8. Siniptin yataqqa bérish üchün qanche minut kétidu?
____
9. Men kechlik tamaq yewatimen, andin kechte Xemitni yoqlaymen.
____
10. Men dawamliq Adil bilen bazargha barimen.
____
11. Siler yene bashqa imtihan bériwatmamsiler?
____

Exercise 2

Choose either the present continuous or the present-future verb ending to fit the context, and then translate each sentence into English.

1. مەن بۇ يىل ئۇيغۇر تىلى ئۆگەن-

1. ____________________

2. باللار سىرتتا پۇتبول ئوينا-

2. ____________________

3. ئۇلار قايسى تىلدا سۆلە-

3. ____________________

4. بۇ تاپشۇرۇق ئۇچۇن ۋاقىت كۆپ كەت-

4. ____________________

5. بىز بۈگۈن تازلىق قىل- لېكىن ئەتە سىلەر تازىلىق قىل-

5. ____________________

6. ھاكىمجان مۇئەللىم مەندىن خاپا بولام- ؟

6. ____________________

7. ئۇ ھازىر نېمىشقا ۋېلسىپىت مىنمەي-____________!

7. ____________________

8. ئۇلار كىم بىلەن سۆھبەتلەش- ____________- ؟

8. ____________________

9. خىزمەتچىلەر تىرىشما- ____________ ؟

9. ____________________

10. سىز مېنى تەنقىد قىلام- ____________؟

10. ____________________

11. مەن باشقا بىر ساۋاقداشقا كونا دەرسلىك كىتاب ئارىيەت بەر- ____________ ؟

11. ____________________

12. مەن بۇ ھەپتە خام سۆزلەرنىڭ كۆپىنچىسىنى يادلا- ____________.

12. ____________________

Lesson 8

بۇ كىمنىڭ ...؟

Whose... is this?

Concepts and Structures

1. Expressing Possession; exceptions; differences between written and spoken forms. 2. The Genitive case: +*ning* 3. Genitive-Possessive constructions: N+*ning* N+Possessive.Endings 4. Possessive pronouns +*ki* 'mine, yours, etc.' 5. Language Use Notes: Voluntative/Optative -*Ay, -Ayli*; the suppositional particle *Du* 'So...,' ; agent noun derivational suffix +*chi* and +*chiliK*; *yaq* 'side; over there'; *erzimeydu* 'don't mention it,' *emesmu* 'isn't it so?'; Kinship terms

Genitive-possessive constructions join two nouns in a possessor-possessee relationship, express belonging or ownership, e.g. *sizning kitabingiz* سىزنىڭ كىتابىڭىز 'your book.' The first (possessor) noun is marked with the genitive case +*ning*, and the second (possessee) noun is marked with possessive personal endings. The first noun need not be a person; we can say for example *öyning ishiki* 'the house's door, the door of the house.' In Uyghur, the most important part of the Genitive-Possessive construction is the Possessee (the thing possessed), and it is possible and common in many contexts to omit the possessor, e.g. *kitabingiz* 'your book.' We can see who the possessor is by looking at the possessive suffix on *kitab.*

As the first component noun of the Possessor-Possessee relationship, **possessive pronouns** like *méning, sizning, uning* 'my, your, his/hers' are formed with the invariable genitive suffix +*ning*. In this lesson, we ask and answer questions using these forms, including in introductions:

(1) a. Ism**ingiz** néme?	ئىسمىڭىز نېمە؟	'What's **your** name?'
b. Ism**im** Aliye.	ئىسمىم ئالىيە.	'**My** name is Aliye.'
(2) a. Ablet**ning** öy**i** qeyerde?	ئابلەتنىڭ ئۆيى قەيەردە؟	'Where is Ablet**'s** home?'
b. Shinjang Univérsitétida.	شىنجاڭ ئۇنىۋېرسىتېتىدا	'At Xinjiang University.'[1]

The second (possessed) noun is marked with the following possessive suffixes depending on person and number: +*(I)m,* +*(I)ng,* +*(I)ngiz,* +*(s)i,* +*(I)miz,* +*(I)nglar,* +*(s)I*, for example, *séning ining* 'your (familiar) younger brother,' *bizning öyimiz* 'our home.'

We then turn to the voluntative verb suffix -*Ay(li)* 'Let's...,' the suppositional particle *du* 'So...,' to agent noun derivational suffix +*chi* with +*liK*, which yields abstract nouns like *er-xotunchilik* 'marital relationship,' from *er-xotun* 'husband and wife.' We also look at the use of *ki* with possessive pronouns; the use of *yaq* 'side; over there'; *erzimeydu* 'you're welcome'; sentence-final *emesmu* '...isn't is?'; and kinship terms in Uyghur (which are, incidentally, called *tughqanchiliq* 'kinship,' from *tughqan* 'kin.')

[1] In China, many but not all institutional employees reside within apartment buildings within their university's or institute's campus.

Dialogue 8.1 سۆھبەت -8.1

Tursun'ay and Qari meet for the first time.

تۇرسۇنئاي قارى بىلەن بىرىنچى قېتىم ئۇچرىشىدۇ.

تۇرسۇنئاي: ياخشىمۇسىز؟
قارى: ياخشىمۇسىز؟
تۇرسۇنئاي: سىزنىڭ ئىسمىڭىز نېمە ؟
قارى: مېنىڭ ئىسمىم قارى. سىزنىڭ ئىسمىڭىزچۇ؟
تۇرسۇنئاي: ئىسمىم تۇرسۇنئاي. يۇرتىڭىز قەيەردە؟
قارى: يۇرتۇم قۇمۇل. سىزنىڭچۇ؟ سىز نەلىك؟
تۇرسۇنئاي: مەن كۇچارلىق.
قارى: ئاتا-ئانىڭىز ئۇ ياقتا تۇرامدۇ ؟
تۇرسۇنئاي: ھەئە، دادام ئوقەت قىلىدۇ. ئاپام ماشىنچىلىق قىلىدۇ. سىزنىڭكىچۇ؟
قارى: ئاپام زاۋۇتتا خىزمەت قىلىدۇ. دادام دېھقان.
تۇرسۇنئاي: شۇنداقمۇ؟
قارى: شۇنداق. ئۇ ياغاچچىلىق قىلىدۇ.
تۇرسۇنئاي: ھازىر ياغاچ بەك قىممەتتۇ ؟
قارى: شۇنداق. سىزنىڭ ئاكىڭىز نېمە ئىش قىلىدۇ ؟
تۇرسۇنئاي: ئاكام بوغالتىرلىق قىلىدۇ. سىڭلىممۇ بوغالتىر.

Dialogue 8.2 سۆھبەت -8.2

After the lesson, Ghalip and his classmate Azadä are tidying up.

دەرستىن كېيىن، غالىپ ساۋاقدىشى ئازادە بىلەن تازىلىق قىلىۋاتىدۇ.

غالىب: بۇ سىزنىڭ كىتابىڭىزمۇ ؟
ئازادە : ھەئە. بۇ مېنىڭ كىتابىم. بىراق ئاۋۇ قىزىل كىتاپ مېنىڭ كىتابىم ئەمەس.
غالىب: بۇ قارا چاپان مېنىڭكى ئەمەس. بۇ كىمنىڭ چاپىنى ؟
ئازادە: ئۇ دولقۇننىڭ چاپىنى.
غالىب: بۇ شەپكىچۇ ؟
ئازادە: ئۇمۇ دولقۇننىڭكى .
غالىب: بۇلار كىمنىڭ سىياھ-قەلەملىرى ؟
ئازادە: ئۇلار دوستۇمنىڭ قەلەملىرى.
غالىب: بۇ ئورۇندۇقتىكى چوڭ پوپايكا كىمنىڭكى ؟
ئازادە: ئۇ مۇئەللىمىمىزنىڭ پوپايكىسى. ئەنە، ئۇ ھازىر تالادا.

Dialogue 8.3 سۆھبەت -8.3

Ghalip and Azadä run into their teacher outside.

غالىپ بىلەن ئازادە مۇئەللىمنى ئۇچرىتىپ قالىدۇ.

ئازادە: مۇئەللىم سىز پوپايكىڭىزنى ئىزدەۋاتامسىز ؟
مۇئەللىم: ھەئە. پوپايكام ۋە سومكام نەدە ؟
ئازادە: پوپايكىڭىز سىنىپتا. بەلكىم سومكىڭىزمۇ سىنىپتا. ھازىر ئۇلارنى ئەكىلىپ بېرەيلىمۇ؟

مۇئەللىم: بولدى، رەھمەت. مەن ئۆزۈم باراي.
ئازادە: مۇئەللىم، ئىشىڭىز جىق. بىز ئالدىراش ئەمەس، ۋاقتىمىز بار. بىز ئۇلارنى ئۆيىڭىزگە ئاپىرىپ بېرەيلى.
مۇئەللىم: رەھمەت، سىلەرگە.
ئازادە : ئەرزىمەيدۇ.
مۇئەللىم: ئازادە، ئوقۇغۇچىلارنىڭ تاپشۇرۇق دەپتەرلىرىنىمۇ يىغقاچ كېلەمسىز؟
ئازادە: ماقۇل. بولىدۇ.

Dialogue 8.4 سۆھبەت -8.4

Ghalip and Azadä are back inside the classroom again.

غالىپ ئازادە بىلەن يەنە سىنىپنىڭ ئىچىدە

ئازادە: ساۋاقداشلار، مەن تاپشۇرۇق دەپتەرلىرىمىزنى يىغماقچىمەن. ئۇلارنى مۇئەللىمگە ئاپىرىپ بېرىمەن.
ئوقۇغۇچىلار: بولىدۇ.
ئازادە: دەپتىرىم ئاۋۇ پارتىدا. مۇئەللىمنىڭ يۇڭ پوپايكىسى بۇ ئورۇندۇقتا.
غالىپ: ئۇنىڭ سومكىسى قەيەردە؟ بىلەمسىلەر؟
ئازادە: مەن بىلمەيمەن. بۇ مېنىڭ سومكام. دولقۇن، ئاۋۇ سومكا سېنىڭكىمۇ ياكى مۇئەللىمنىڭكىمۇ؟
دولقۇن: ئىشكاپتىكى مېنىڭ سومكام. ئۇ ياقتا يەنە بىر سومكا تۇرىدۇ.
ئازادە: توغرا،ئۇ سومكا مۇئەللىمنىڭكى. رەھمەت، دولقۇن.
غالىپ: ھازىر مۇئەللىمنىڭ نەرسىلىرى ۋە دەپتەرلىمىزنى ئۇنىڭ ئۆيىگە ئاپىرىپ بېرىمىز.

Vocabulary سۆزلۈك

Latin-script Uyghur	English	Arabic-script Uyghur
apa	mother, mom (northern Xinjiang vernacular)	ئاپا
apar- (aparmaq, apirish) [+ni]	take away, take along (< *elip bar-* 'take+go')	ئاپار- (ئاپارماق، ئاپىرىش)
apirip ber- [+ni]	take (for another's benefit)	ئاپىرىپ بەر-
at	horse	ئات
ata-ana	parents; mother and father	ئاتا - ئانا
ast	bottom, lower part; (Postposition) below, underneath	ئاست
Azade	Azadä (female name); freedom	ئازادە
aka	elder brother; (address) Uncle, Sir	ئاكا
aldirash	busy, in a rush	ئالدىراش
awaz	sound, voice	ئاۋاز
éghiz* (aghzim, aghzi)	mouth, opening; (M.) mouthful, room of	ئېغىز (ئاغزىم، ئاغزى)
élip kel- [+ni]	fetch, get and bring (back) (*al-* 'take' + *kel-* 'come')	ئېلىپ كەل-
erzi- (erzimek, erzish) [+GA]	deserve, be worthwhile, be worthy of	ئەرزى- (ئەرزىمەك، ئەرزىش)
ehwal	circumstance, condition, situation, state	ئەھۋال
belkim	perhaps, maybe, possibly, seemingly	بەلكىم
boghaltir	accountant, bookkeeper	بوغالتىر

boghaltirliq	accounting, bookkeeping	بوغالتىرلىق
bowa	grandfather, grandpa (northern Xinjiang)	بوۋا
boway	elderly man, elder, gentleman; (address) Sir!	بوۋاي
béliq	fish	بېلىق
béliqchi	fisherman	بېلىقچى
béliqchiliq	fisheries	بېلىقچىلىق
bina (binayim, binasi)	building, office block	بىنا (بىنايىم، بىناسى)
padishah (padishahi (~si))	king, sovereign (poss. -*sha+hi* is standard, but nonstandard -*sha(h)+si* is also common)	پادىشاھ (پادىشاھى، -سى)
parta	school desk	پارتا
popayka	sweater, jumper, cardigan	پوپايكا
pikir* (pikrim, pikri)	idea, thought; opinion, viewpoint	پىكىر (پىكرىم، پىكرى)
tazila- (tazilimaq, tazilash) [+ni]	clean, tidy up, clear away	تازىلا- (تازىلىماق، تازىلاش)
toxu (toxuyum, toxusi)	chicken (m./f.)	توخۇ (توخۇيۇم، توخۇسى)
tömürchi	smith, metallurgist	تۆمۈرچى
tömürchilik	ironwork, metalwork	تۆمۈرچىلىك
tik- (tikmek, tikish)	sew, stitch; sow, plant; insert, put up	تىك- (تىكمەك، تىكىش)
jiq	much, many, lots	جىق
chapan	jacket, light coat; caftan	چاپان
Xuda (Xudayim, Xudasi)	God	خۇدا (خۇدايىم، خۇداسى)
xizmet	work, employment, labor, service, job	خىزمەت
dada	father, daddy (N. Xinjiang)	دادا
dölet	country, nation	دۆلەت
déhqan (pronounced *dihan*)	farmer, agriculturalist, peasant, farm worker	دېھقان
déhqanchiliq	farming, agriculture	دېھقانچىلىق
zawut	factory	زاۋۇت
sap	handle, grip, end; pole	ساپ
somka	bag, handbag, briefcase, shopping bag	سومكا
singil* (singlim, singlisi)	younger sister; younger female relative	سىڭىل (سىڭلىم، سىڭلىسى)
siyah (siyahim, siyahi (~-yi))	ink, writing ink (pron. *siya*) (poss. +*hi* is standard; nonstandard +*si is* also common)	سىياھ (سىياھىم، سىياھى~ سىيايى)
sheher	city, town	شەھەر
shundaq	thus, in that way, that's so (Demonstr. PN)	شۇنداق
shükür (shükri)	thanks, gratitude (usually to God)	شۈكۈر(شۈكرى)
Ghalib	Ghalip (male name); triumphant, victorious	غالىب
Qari	Qari (male name); reader of scripture	قارى
qayaq?	which side, where?	قاياق
qol	hand, arm, forearm (one or both)	قول
Qumul	Qumul (city and region in eastern Xinjiang, Ch. Hami 哈密)	قۇمۇل
Qumulluq	'Qumulite,' a person from Qumul	قۇمۇللۇق
qimmet	expensive, dear	قىممەت
Kucharliq	person from Kuchar (city in south-central Xinjiang, Ch. Kuche 库车)	كۇچارلىق
köz	eye, eyes	كۆز
köngül* (könglüm, köngli)	heart; feelings, emotions, spirit	كۆڭۈل (كۆڭلۈم، كۆڭلى)

kérek	necessary, required	كېرەك
kiyim	clothing, garments	كىيىم
mashinichiliq	tailoring, machine sewing	ماشىنچىلىق
mana	Look at this!, Behold, here it is!	مانا
nelik	person from where?	نەلىك
hemme	all, every	ھەممە
orun* (ornum, orni)	place, position, seat	ئورۇن (ئورنۇم، ئورنى)
oqet	living, small trade, business sideline	ئوقەت
oqet qil-	trade, do some business	ئوقەت قىل-
uchrat- (uchratmaq, uchritish) [+ni]	meet, encounter (caus. of *uchra-*)	ئۇچرات- (ئۇچراتماق، ئۇچرىتىش)
uchritip qal-	bump into, meet by chance	ئۇچرىتىپ قال-
uchrash- (uchrashmaq, uchrishish) [+bilen]	meet one another (recip.), get together, chance upon	ئۇچراش- (ئۇچراشماق، ئۇچرىشىش)
öz (özem/özüm, özi, etc.)	self; yourself (deferential address term)	ئۆز (ئۆزەم، ئۆزۈم، ئۆزى)
üst	top, upper part; (Postposition) above	ئۈست
ich	inside, inner part; (Postp.) within, including	ئىچ
ishkap	cupboard, cabinet	ئىشكاپ
ini	younger brother	ئىنى
yataq	dormitory, bedroom	ياتاق
yaghach	wood, timber	ياغاچ
yaghachchi	carpenter	ياغاچچى
yaghachchiliq	carpentry	ياغاچچىلىق
yaq	side, edge, border	ياق
yurt	hometown, home	يۇرت
yung	wool, fleece; woolen	يۇڭ
yigh- [+ni]	collect, gather, save (CIS *zhigh-*)	يىغ-
yighqach kel- [+ni]	collect and bring (pron. *yighach*)	يىغقاچ كەل-

* The original form (abstract stem) of these words does not have the final vowel (e.g. ***é**ghiz* ‘mouth,’ from ***a**ghz*). After suffixation, these words revert to this form, as exemplified by the 1st and 3rd person possessives given above. But see also Table 4 below for dialect variants.

Grammar گىرامماتىكا

1. Expressing Possession N+Possessive Endings

1.1 Form

Uyghur nouns take a possessive suffix that marks person (1st, 2nd or 3rd person) and number (singular or plural).The suffix choice is determined by who owns the item(s) or what the item(s) belong to (‘our’, ‘your,’ ‘their’), for example *at+im* ‘my horse.’ **In a Uyghur possessive construction, the thing possessed usually *must* take possessive endings**. Uyghur also has possessive pronouns (*méning* ‘my,’ *uning* ‘his/her’ - see 2.2 below), but unlike English (1) possession is marked *both* on the possessor and the possessee (*méning étim* ‘my horse’), and (2) in Uyghur, the possessive pronoun can be dropped (*étim* ‘my horse’).

The initial vowels of possessive endings have up to four possible variants: zero, *i, u,* or *ü*. These harmonic patterns are the same as those we learned in Lesson 7 for the *I* in *-(I)wat*: zero after vowel-final unrounded stems, *i* after consonant-final unrounded stems, *u* after consonant-final *back rounded* stems, and *ü* after consonant-final front rounded stems:

Table 8.1. Possessive suffixes

		base forms		rounded		unrounded
Sg	1st person	**+(I)m**	+m م+	+um ۇم +	+üm ۈم-+	+im ىم+
	2nd person	**+(I)ng**	+ng ڭ +	+ung ۇڭ+	+üng ۈڭ+	+ing ىڭ+
	(formal)	**+(i)ngiz**	+ngiz ڭىز+	+ingiz ىڭىز+		
	(deferential)	**+liri**	+liri لىرى +			
	3rd person	**+(s)i**	+si سى+	+i ى+		
Pl	1st person	**+(i)miz**	+miz مىز+	+imiz ىمىز +		
	2nd person	**+(I)nglar**	+nglar ڭلار+	+unglar ۇڭلار +	+ünglar ۈڭلار+	+inglar ىڭلار +
	3rd person	**+(s)i**	+si سى+	+i ى +		

In Table 1 above, notice that the third person forms (and the second person deferential) differ in that they do not have a variable vowel *I* or *i*. The second person deferential doesn't vary at all; the third person (both singular and plural) takes +*si* with vowel-final stems, and +*i* with other stems. Also, notice that the vowel *i* second person (formal) singular and the first person plural does not vary; it is either present (after consonant-final stems) or absent (after vowel-final stems).

Some examples appear in Table 2 below. These words have unstressed-syllable *A*-raising, that is, their *a* and *e* change to *i* and *é*, respectively, as can be seen from *somka* and *chapan*:

Table 8.2. Examples of nouns marked with the possessive personal endings

		somka 'bag'	*chapan* 'coat'	*depter* 'notebook'	*at* 'horse'	*qol* 'hand'	*köz* 'eye'
SG	1st person	somkam	chap**i**nim	dept**i**rim	**é**tim	qol**u**m	köz**ü**m
	2nd intimate	somkang	chap**i**ning	dept**i**ring	**é**ting	qol**u**ng	köz**ü**ng
	2nd formal	somk**i**ngiz	chap**i**ningiz	dept**i**ringiz	**é**tingiz	qolingiz	közingiz
	2nd resp.	somk**i**liri	chapanliri	depterliri	atliri	qolliri	közliri
PL	3rd person	somk**i**si	chap**i**ni	dept**i**ri	**é**ti	qoli	közi
	1st person	somk**i**miz	chap**i**nimiz	dept**i**rimiz	**é**timiz	qolimiz	közimiz
	2nd person	somkanglar	chap**i**ninglar	dept**i**ringlar	**é**tinglar	qol**u**nglar	közünglar
	3rd person	somk**i**si	chap**i**ni	dept**i**ri	**é**ti	qoli	közi

1.2 *A*-raising

If the final unstressed *e* or *a* of a noun is stem-final or followed by just one consonant, *a/e* will change to *i* (*chap**a**n, dept**e**r→ chap**i**nim, dept**i**rim*). But if the whole noun stem is only one syllable (like *at*), *a/e* will change to *é* (***é**tim* 'my horse'). There is no *A*-raising with +*liri*.

Remember, too, that when final *e* and *a* occur in **stressed syllables**, they are **not raised**, such as *so'al* 'question,' *so'alim* (not *so'elim). Here are some examples:

Table 8.3. Nouns with final stress (no A-raising with possessive)

		1st person	3rd person
so'al	'question'	so'alim سوئالىم	so'ali سوئالى
kitab	'book'	kitabim كىتابىم	kitabi كىتابى
ayal	'woman'	ayalim ئايالىم	ayali ئايالى
meydan	'arena, square'	meydanim مەيدانىم	meydani مەيدانى

1.3 Irregular Forms

Below, we will examine three exceptions to the principles given above: the first two have to do with the syllable structure and stress patterns of the nouns, while the third exception only concerns the divergence between the written and the spoken language when possessive suffixes are added.

1.3.1 Some disyllabic words with CVCC roots[2] with an extra V in the nominative

Uyghur has a number of disyllabic words of Turkic, Persian, and Arabic origin which, upon any suffixation, seem to drop the second syllable's vowel, such as *ogh**ul*** 'son,' *oghlum* 'my son'; *isim* 'name,' *ismim* 'my name.' These words are mostly body parts, kinship terms, and abstract nouns. Actually, the basic form (root) of the word is without the second vowel, e.g. *oghl+, ism+*; we will call this the 'abstract stem.' In the nominative, an extra, harmonically appropriate vowel is inserted into the consonant cluster of the abstract stem, so we get *ogh**ul*** but *is**i**m*. In this nominative form, the final syllable is stressed (*oghul, isim*). When any suffix is added, the stress shifts elsewhere; with the possessive suffix, the stress shifts rightward onto the suffix-final syllable: *oghlum, ismim*; *oghlingiz, oghli*. Below are some common examples; the abstract stem never occurs alone: either a vowel is added (in the nominative) or suffixes are added:

Table 8 4. Disyllabic words with CVCC roots(extra V in nominative)

abstract stem	nominative stem	gloss	1st p. poss.	3rd p. poss.
ism+	is**i**m ئىسىم	name	ismim ئىسمىم	ismi ئىسمى
pikr+	pikir پىكىر	idea, opinion	pikrim پىكرىم	pikri پىكرى
oghl+	ogh**u**l ئوغۇل	son, boy	oghlum ئوغلۇم	oghli ئوغلى
köngl+	köng**ü**l كۆڭۈل	heart, soul	könglüm كۆڭلۈم	köngli كۆڭلى
waqt+	waq**i**t ۋاقىت	time	waqtim ۋاقتىم	waqti ۋاقتى
singl+	sing**i**l سىڭىل	younger sister	singlim سىڭلىم	singlisi سىڭلىسى
aghz+	égh**i**z ئېغىز	mouth	**a**ghzim ئاغزىم ~ **é**ghzim ئېغزىم	**a**ghzi ئاغزى ~ **é**ghzi ئېغزى

N.B. In the standard language, the abstract stem *aghz* is *éghiz* in the nominative, but reverts to ***a**ghz* when suffixes are added. But in Kashgar and Qumul, é is used throughout: ***é**ghiz, **é**ghzim*, and ***é**ghzi*.

1.3.2 Strong nouns with final stress N+*y/r(I)m/ng/ngiz* etc.

In this section, we examine possessive suffixation made irregular by the sound structure of the nouns. When nouns with more than one syllable **end in a stressed vowel**, they **add a *y* or *r*** to the noun (e.g. *polo* 'pilaf,' *poli**y**ingiz* 'your pilaf'), before the first and second personal suffixes,

[2] C=consonant, V=vowel.

and they also (b) are not subject to *A*-raising. We can therefore call these 'strong' nouns. These are mostly loanwords.

Turning first to **strong noun stems which add *y* or *r*** as in Table 5 below, we observe that the possessive form adds a *y* or *r* in the first and second person, but not in the third person. Choosing *y* or *r* is a bit complicated, and partially regional: in most parts of Xinjiang and in standard Uyghur, *r* is strongly preferred for *radi'o* and *dashö*; *y* is preferred for *tohu* (*tohuyum* etc.), though *r* is also acceptable (*tohurum, tohuring* etc.). But in Qumul (Hami) Uyghur, *y* is preferred for all three.

Table 8.5. Strong vowel-final nouns taking possessive +y/r+(I)m etc. (because they are stressed)

		tohu توخۇ 'chicken'	radi'o رادىئو 'radio' (pron. *radiyo*)	*dashö* داشۆ 'university'[3]
SG	1st person	tohuyum توخۇيۇم	radi'orim رادىئورىم	dashörüm داشۆرۈم
	2nd person intimate	tohuyung توخۇيۇڭ	radi'oring (pron. [-juŋ]) رادىئورىڭ	dashöring داشۆرىڭ
	2nd formal	tohu**y**ingiz توخۇيىڭىز	radi'oringiz رادىئورىڭىز	dashöringiz داشۆرىڭىز
PL	3rd person	tohusi توخۇسى	radi'osi رادىئوسى	dashösi داشۆسى
	1st person	tohu**y**imiz توخۇيىمىز	radi'orimiz رادىئورىمىز	dashörimiz داشۆرىمىز
	2nd person intimate	tohu**y**unglar توخۇيۇڭلار	radi'oringlar [-juŋlar] رادىئورىڭلار	dashöringlar داشۆرىڭلار
	3rd person	tohusi توخۇسى	radi'osi رادىئوسى	dashösi داشۆسى

Any monosyllabic noun ending in a rounded vowel will add +*y*, e.g. *su* 'water,' *suyum* 'my water.'

We may recall that from Lesson 2 that *A*-raising does not apply to two-syllable words where the second vowel is stressed, e.g. *bina*, *kilo*→ (Dative +*GA*) *binagha* بىناغا., *kilogha* كىلوغا ; (ablative +*Din*) *binadin* بىنادىن , *kilodin* كىلودىن . The same processes apply to the possessive suffixes. These final-stress words are usually loan words, often from Arabic and Persian. Words ending in *h* often have final stress. Since this *h* is generally not pronounced (except inter-vocalically), there is some variation in the written forms of these words, which are sometimes spelled with an پادىشايىم and sometimes not: see below *padishahim,* which includes an *h*, and *padishasi*, which does not.

Table 8.6. Nouns (generally foreign) not subject to A-raising: examples with the possessive

noun		1st p. sg. posessive	3rd p. possessive
bina بىنا	'building'	binayim بىنايىم	binasi بىناسى
Xuda خۇدا	'God'	Xuda**y**im خۇدايىم	Xudasi خۇداسى
tala تالا	'outside'	*	talasi تالاسى
kilo كىلو	'kilogram'	*	kilosi كىلوسى
siyah سىياھ	'ink'	siy**a**him (~-asim) سىياھىم	siy**a**hi (~-asi) سىياھى
Padishah پادىشاھ	'king, shah'	padish**a**him (~-asim) پادىشاھىم	padish**a**hi (~-asi) پادىشاھى

*talayim, which would mean 'my outside,' and *kiloyum, are generally not said.

[3] *dashö* 'university' is a Chinese loan, *uniwérsitét* is a Russian loan; all are in common use in Xinjiang; elsewhere, the latter term is favored.

Some regional varieties of Uyghur pronounce the extra *y* in strong stems as an ***r***, such as *bina**r**im*. Ask your teacher for other words which follow the same pattern.

1.3.3 Differences between written and spoken Uyghur

Above, we looked at possessive suffixes made irregular by the sound structure of the nouns. Below, we instead look at how the spelling and/or pronunciation changes on certain words when possessive suffixes are added. This often results in differences between the spoken and written forms. However, unlike in the above section, possessive suffixation is completely regular; it is just the spelling that is irregular.

1.3.3.1 Written *p, b* is pronounced *w~v* between vowels in some words

As mentioned in the Introduction, when **some** loan words ending in *p* or *b* take vowel-initial suffixes, in the spoken language those consonants are pronounced *w* or *v* . But in the written language (Arabic-script Uyghur), even with suffixes, these consonants are still spelled *p* پ and *b* ب . (In Cyrillic Uyghur the orthography does change from п [pʰ] and б [b]to в [v] is used, e.g. китаб 'book,' китавым 'my book.') While Arabic-script Uyghur does not vary, the pronunciation of these sounds does:

Table 8.7. Labial consonant weakening in loan words

Nominative:	1st person possessive 'my N'		3rd person possessive 'his/her N'	
written form	**written form**	**spoken form**	**written form**	**spoken form**
mekte**p** مەكتەپ 'school'	mekti**p**im مەكتىپىم	mekti**w**im~ mekti**v**im	mekti**p**i مەكتىپى	mekti**w**i~mekti**v**i
kita**b** كىتاب 'book'	kita**b**im كىتابىم	kita**w**im~kita**vi**	kita**bi** كىتابى	kita**wi**~kita**vi**

Not all words ending in *p* and *b* have labial consonant weakening: *sinip* 'class; classroom,' which like the above words is also an Arabic loan word (< *sïnf*) shows no change with possessives suffixes: *sini**p**im* 'my class, my classroom.' Words of Turkic origin generally do not change: *yip* 'thread, string, *yipim* 'my thread, my string'; *turup* 'radish,' *turupum* 'my radish.'

1.3.3.2 Written *q* and *k* are pronounced *gh* and *g*, respectively, between vowels

When the word-final voiceless consonants **q** [qʰ] and **k** [kʰ] come between two vowels when a suffix is added, they **become voiced (in the spoken language)**, but remain written as *q* and *k* (as voiceless forms). In Cyrillic, however, as above, the orthography reflects the pronunciation, so these would be written ғ and г intervocalically, as voiced forms. Here are some examples:

Table 8.8. Labial consonant weakening in loan words

Nominative:	1st person possessive 'my N'		3rd person possessive 'his/her N'	
written form	**written form**	**spoken form**	**written form**	**spoken form**
yata**q** ياتاق 'dormitory'	yati**q**im ياتىقىم	yati**gh**im	yati**qi** ياتىقى	yati**gh**i
kichik كىچىك 'small'	kichi**k**im كىچىك 'my little one'	kichi**g**im	kichi**k**i كىچىكى 'their little one'	kichi**gi**

There are some exceptions, where the final consonants do not weaken, in which case the written and spoken forms are usually the same:

Nominative:	1st person possessive 'my N'		3rd person possessive 'his/her N'	
written form	**written form**	**spoken form**	**written form**	**spoken form**
irq ئىرق 'nation, ethnicity, race'	ir**q**im ئىرقىم	ir**q**im~iriqim	ir**qi** ئىرقى	irqi~iri**qi**
ériq ئېرىق 'irrigation ditch'	éri**q**im ئېرىقىم	éri**q**im	éri**qi** ئېرىقى	éri**qi**
yük يۈك 'load'	yü**k**üm يۈكۈم	yü**k**üm	yü**k**i يۈكى	yü**k**i

Language learners should also be **cautious of words written with a final *-gh***. When the stem is pronounced in isolation, the written *gh* is pronounced *q* [q^h], as in *ayagh* [$ajaq^h$] 'foot, leg.' When *gh* occurs intervocalically, however, it is pronounced as it is written, as in *ayaghim* [ajaʁim] 'my foot, my leg.' Since Uyghur spelling rules have been changed several times over the last thirty years, you will find that native speakers' spellings of these words can vary.

2. The Genitive case

2.1 Form N+*ning*

The genitive case is formed by **adding the invariable suffix *+ning* نىڭ- onto a noun**, e.g. *kimning* 'whose?', *sinipning* '(the) classroom's.' This suffix does trigger *A*-raising, e.g. *palta* 'axe,'→ *pal**ti**ning* '(the) axe's,' *somka* → *som**ki**ning* '(the) bag's'. One of the most common uses of nouns marked with genitive case is in possessive constructions (in section 2.3 below). Since the possessor in these constructions (marked with the genitive) is often a person, we turn first to personal pronouns marked with the genitive.

2.2 Genitive personal pronouns

Below, compare the nominative (plain) forms of the personal pronouns (I, you, he/she, etc., from Lesson 3) with the genitive pronouns ('my', 'your', etc), which are formed by adding the *+ning* possessive suffix:

Table 8.9. Personal Pronouns in Nominative and Genitive case

	singular		plural	
person	Nominative	Genitive	Nominative	Genitive
1st	men مەن	m**é**ning مېنىڭ 'my'	biz بىز	bizning بىزنىڭ
2nd	sen سەن siz سىز	s**é**ning سېنىڭ sizning سىزنىڭ	siler سىلەر	silerning سىلەرنىڭ
3rd	u ئۇ	uning ئۇنىڭ	ular ئۇلار	ularning ئۇلارنىڭ

3. Genitive-Possessive Constructions

3.1 Form PossessorN+*ning* PossesseeN+Possessive Endings

The first noun, which is the possessor, appears in the genitive case, with *+ning*. The thing possessed (the possessee noun) immediately follows, with possessive suffixes attached.

Table 8.10. Genitive-Possessive constructions with personal pronouns

méning i<u>nim</u> مېنىڭ ئىنىم	méning ö<u>yüm</u> مېنىڭ ئۆيۈم
séning i<u>ning</u> سېنىڭ ئىنىڭ	séning ö<u>yüng</u> سېنىڭ ئۆيۈڭ
sizning ini<u>ngiz</u> سىزنىڭ ئىنىڭىز	sizning öy<u>ingiz</u> سىزنىڭ ئۆيىڭىز
uning ini<u>si</u> ئۇنىڭ ئىنىسى	uning ö<u>yi</u> ئۇنىڭ ئۆيى
bizning ini<u>miz</u> بىزنىڭ ئىنىمىز	bizning öy<u>imiz</u> بىزنىڭ ئۆيىمىز
silerning ini<u>nglar</u> سىلەرنىڭ ئىنىڭلار	silerning öyünglar سىلەرنىڭ ئۆيۈڭلار
ularning ini<u>si</u> ئۇلارنىڭ ئىنىسى	ularning ö<u>yi</u> ئۇلارنىڭ ئۆيى

In the spoken language and when the possessor is a personal pronoun, the possessive suffix will sometimes be omitted: *bizning öy* 'our home,' *silerning mektep* 'your (pl.) school,' instead of the more standard *bizning öyimiz*, and *silerning mektipingler*. Possessive suffixes are not dropped in the written language.

3.2 Usage

3.2.1 Standard Usage

Besides expressing ownership (*Sidiq**ning** kitabi* 'Sidik's book'), this construction is frequently used for relationships of belonging,[4] e.g. *bu dölet**ning** ismi* 'this country**'s** name,' and can often be translated as English N's , or as the preposition *of* ('the name <u>of</u> this country'). The possessor can be an abstract noun, a personal name, a personal pronoun, or even a question pronoun:

(3) Ular kim**ning** ata-anisi? ئۇلار كىمنىڭ ئاتا - ئانىسى؟ 'Whose parents are they?'
(lit, They are **whose** parents?)

(4) U némi**ning** awazi? ئۇ نېمىنىڭ ئاۋازى؟ 'What is that sound?' (That's the sound **of** what?)

When it is obvious from the noun suffix who is the **owner**, the preceding **genitive pronoun** can be **dropped**: to say 'my hand', it is sufficient to say *qolum*, and *méning* 'my' can be dropped (since its meaning is already captured in the possessive suffix *+um*. Speakers who **still use** the genitive pronoun **together with the possessive** generally do so for **emphasis** (i.e. it's *mine* and not *yours*).

3.2.2 Suffix Order: Combining Possessive with other suffixes

After the noun stem, the plural suffix *+lAr* (from Lesson 5) may be added, followed by the possessive personal suffixes(with *A*-raising affecting *+lAr*), e.g. *kitab**li**rim*: *Men kitab**lirini** ekilimen*. مەن كىتابلىرىنى ئەكىلىمەن. 'I will bring his/her/their books.'

Case suffixes (including the genitive illustrated here) are added **after both plurals and possessives:**

Stem	+ Plural	+ 1/2/3 Person Possessive	+ Case	
aka	+lAr	+im	+ning	'of my brothers'
öy +		+ünglar	+Din	'from your house'

Men kitab**lir**im**ni** ekilimen. 'I will bring my books.'
Men kitab**lir**ing**ni** ekilimen. 'I will bring your (sg.) books.'

[4] Below in 3.2.4 we will learn about possessive constructions without the genitive, e.g. *dunya xeritisi* 'world map.'

Men kitab**lir**ingiz**ni** ekilimen. 'I will bring your (sg.) books.'
Men kitab**lir**imiz**ni** ekilimen. 'I will bring our books.'
Men kitab**lir**inglar**ni** ekilimen. 'I will bring your (pl.) books.'

3.2.3 Use of the Possessive with Quantifiers

Quantifiers include *hemme* 'all, every,' *bezi* 'some,' *köpinche* 'many (of),' and numerals. These can take these possessive suffixes:

hemmi**miz**	ھەممىمىز	'all of us'
almilar**ning** köpinchi**si**	ئالمىلارنىڭ كۆپىنچىسى	'most of the apples' ('of the apples, most of them')
binalar**ning** yigirmi**si**	بىنالارنىڭ يىگىرمىسى	'twenty of the buildings'
bir**i**~bir**si**^	بىرسى	'one (of)'
ikki**nglar**	ئىككىڭلار	'(the) two of you, both of you'
töt**imiz**	تۆتىمىز	'the four of us'

^*birsi* occurs in the spoken language only and is non-standard.

3.2.4. Non-genitive Composed Possessive constructions

The **3rd person** suffix is frequently used when **two or more nouns** form a noun phrase **without the possessive** suffix *+ning*. The first noun is not a literal 'owner' of the second noun, but is an attribute used **like an adjective**. A typical example would be nouns used with the word *meydan* 'field, sports pitch, arena, square' or *depter* 'notebook':

jeng meydan**i**	جەڭ مەيدانى	'battlefield'
top meydan**i**	توپ مەيدانى	'sports ground, ballpark'
sheher meydan**i**	شەھەر مەيدانى	'city square'
déhqanchiliq meydan**i**	دېھقانچىلىق مەيدانى	'agricultural field'
tapshuruq deptir**i**	تاپشۇرۇق دەپترى	'homework notebook, notebook for homework'
xelq hökümit**i**	خەلق ھۆكۈمىتى	'the People's Government'

Compare the last non-genitive possessives above with their non-composed genitive-possessive counterparts: *tapshuruq deptiri* 'homework notebook' vs. *oqughuchilar**ning** depterlir**i*** 'notebooks of the students'; *xelq hökümiti* 'the People's Government' (a formal title) with *xelqning hökümiti* '(a/the) government of the people.'

While most composed nouns are formed as above (N N-poss.endings), there are a few exceptional forms that simply juxtapose the two nouns. The first type is relatively recent, unintegrated loan words (in which case they are written separately, as in *Shinjang Dashö* 'Xinjiang University.' The other group is compound nouns (two nouns that have become fused into a compound), in which case they may be written together (*kinoxana* 'cinema, movie theater'), hyphenated (*charwa-mal* 'livestock'), or written separately (*köz eynek* 'eyeglasses').

3.2.5 Modifying Genitive-Possessive constructions with attributes

The noun marked in the genitive (possessor) be preceded by modifiers: demonstrative pronouns (*bu, u*), numerals (*ikki*), adjectives (*kichik, chong, égiz),* etc.: ***bu** oqughuchilarning depterliri* '**the(se)** students' notebooks'; such modifiers are used frequently, as they indicate definiteness (like *the* in English).

Such modifiers may also be inserted between the possessor and the possessee: *oqughuchilarning* ***bu*** *depterliri* '**these** notebooks of the students,' *oqughuchilarning* ***ikki chong*** *deptiri* '**two large** notebooks of the students'; *dadamning qishliq chapini* 'my dad's winter coat.'

Extended genitive constructions are also possible: *balamning dostlirining somkiliri* 'the bags of my child's friends'; *kichik balamning yéqin dostlirining qara somkiliri* 'the black bags of my little child's close friends'(examples from Friedrich 2002).

3.2.6 Common learner errors with possessive constructions

- **Uyghurs often refer to the collective (N+(*I)miz*)**

In languages like English, we often use the first-person possessive pronoun 'my' for things which we do not own personally, such as a country ('in my country...'). In Uyghur, these large collective entities are referred to using the first person plural *+(I)miz*, since they are considered to belong to a larger group of people: *(bizning) dölit**imiz**de* (بىزنىڭ) دۆلىتىمىزدە 'in **our** country.'

- **Plural possessor, singular possessee**

If the possessor (the first noun marked in the genitive) is plural (e.g. 'you (plural),' referring to two sisters) but the possessee is singular (e.g. their elder brother), the possessee will be marked with the second person plural possessive suffix, to agree with 'you (pl.)': *(silerning) ak**anglar*** (سىلەرنىڭ) ئاكاڭلار '**your** older brother' (and not *silerning akingiz or *sizning akingiz).

4. The Pronominalizer *ki* -كى

Uyghur has a particle *ki* which creates referential (anaphoric) pronouns; it attaches as an enclitic to nouns or pronouns in the genitive (or locative, see 3.2 below) or to time and place expressions (see Lesson 10).[5] In this lesson, we are concerned with its use with pronouns.

4.1 Usage on Pronouns

Possessive pronouns in Uyghur (*méningki, séningki*)and in English (*mine, yours*) are **attributes** of the subject, that function more like adjectives than pronouns; we can say *This book is mine* the same way we say *This book is red*. In Uyghur, these possessive pronouns can function as predicates, that is, as the most verb-like thing in the sentence. Compare the possessive pronoun predicates on the left (which are complete sentences) with the ordinary genitive-possessive noun phrases on the right. In the right-hand column below, the possessive personal pronoun is just an attribute helping to describe the noun, and remains part of the noun phrase; on the left, the possessive personal pronoun has been turned into a distinct predicate, describing the noun phrase but separate from it.

Table 8.11. Possessive pronouns +ki as predicates

*Possessive pronouns + ki as **Predicate** attribute*	*Plain Possessive PNs as **noun** attribute*
Bu kitab méning**ki**. بۇ كىتاب مېنىڭكى 'This book is **mine**.'	méning kitabim مېنىڭ كىتابىم '**my** book'
U qelem sizning**ki.** بۇ قەلەم سىزنىڭكى '**This pen is** **yours**.'	sizning qelimingiz سىزنىڭ قەلىمىڭىز '**your** pen'
Bu sinip ularning**ki**. بۇ سىنىپ ئۇلارنىڭكى 'This classroom is **theirs**.'	ularning sinipi ئۇلارنىڭ سىنىپى '**their** classroom'

[5] The particle *ki* is also used as a subordinating conjunction 'that' (Aliyä didn't realize *that* she was tired), which we explore in Volume II.

Some other kinds of pronouns and nouns that can take the كى enclitic in this sense follow:

‘whose (thing)?’ <u>kim</u>ningki كىمنىڭكى as in: *Bu kimningki?* ‘Whose is this?’

‘Dolkun’s (one)’ <u>Dolqun</u>ningki دولقۇننىڭكى

‘my older brother’s (one)’ <u>akam</u>ningki ئاكامنىڭكى

4.3 Usage on Locative Phrases *+Diki*

In the dialogue you had the suffix +Diki (*-tiki/diki*) ‘(which is) located at/in....’ This suffix is actually the locative +DA case suffix (with its vowel raised to *i,* hence *+Diki*), followed by the *+ki* enclitic. With the plural *+lAr*, it connotes ‘those (N) who are located at/in ….’ For example:

<u>ishkap</u>**tiki** awu somka	ئىشكاپتىكى ئاۋۇ سومكا	‘that bag (which is) **on** <u>the cupboard</u>’
mushu <u>orunduq</u>**tiki** chong popayka	مۇشۇ ئورۇندۇقتىكى چوڭ پوپايكا	‘the large sweater (that is) **on** <u>this chair</u>’
<u>öyingiz</u>**diki**ler	ئۆيىڭىزدىكىلەر	‘those **at** <u>your home</u>, your family’
ishkap <u>ichi</u>**diki** kiyimler	ئىشكاپ ئىچىدىكى كىيىملەر	‘the clothes **inside** <u>the cupboard</u>’
orunduq <u>asti</u>**diki** tohu	ئورۇندۇق ئاستىدىكى توخۇ	‘the chicken **under** <u>the chair</u>’
deryaning <u>bu yéqi</u>**diki** zawut	دەريانىڭ بۇ يېقىدىكى زاۋۇت	‘the factory **on this side** <u>of the river</u>’

5. Language Use Notes

5.1 Voluntative/Optative V-*Ay, -Ayli*

The dialogue 8.3 contains a few verbs bearing the suffix *-Ay* or *-Ayli*. Speakers use this voluntative (or “hortative”) verb suffix to urge the subject(s) of the sentence to do the action: (*biz*) *bar-ayli*! ‘Let’s go’ *Men kel-ey*. ‘(I think) I’ll come.’ As illustrated, the *-Ay* suffix, which has the harmonic variants *(-ay/ey/y*), is for the first person singular, and the *-Ayli* suffix, with the same variants, is for the first person plural. We will revisit this in Lesson 15 and Lesson 18.

5.2 Suppositional particle *Du*

One of the dialogue’s speakers also ends a sentence ھازىر ياغاچ بەك قىممەتتۇ ؟ *Hazir yaghach bek qimmettu?*with *Du* (*tu/du* تۇ-/ دۇ-), a particle indicating that the speaker supposes that his/her statement is true, and doesn’t really need any confirmation, but nonetheless with this particle is still asking for some kind of response from the hearer: ‘So (I think) …’ e.g. *Apingiz yaxshi turghandu.* ئاپىڭىز ياخشى تۇرغاندۇ. ‘I believe your mother’s well.’

5.3 Agent Noun Suffix *+chi* with Abstract noun Suffix *+liq/lik*

In this lesson’s vocabulary list, you can see how these two derivational suffixes both derive different kinds of nouns from nouns. The suffix ***+chi*** signifies the **agent** of an action (someone who deals with or works with that item/substance). For example:

Table 8.12: Agent nouns with +chi

Source noun (N)	*Agent noun (N+chi)*
béliq بېلىق ‘fish’	béliq**chi** بېلىقچى ‘fisherman’
yaghach ياغاچ ‘wood, timber’	yaghach**chi** ياغاچچى ‘carpenter’
tömür تۆمۈر ‘iron’	tömür**chi** تۆمۈرچى ‘smith, metallurgist’
ish ئىش ‘work, labor’	ish**chi** ئىشچى ‘worker, manual laborer’
hizmet خىزمەت ‘(white collar) work’	hizmet**chi** خىزمەتچى ‘employee, salary man’
charwa چارۋا ‘herd, livestock’	charwi**chi** چارۋىچى ‘herdsman’

The multifunctional suffix ***+lIK*** (*+liq/lik/luq/lük*) we first encountered in Lesson 6 as a suffix which changed nouns into adjectives (like *suluq* 'watery'). Now you will learn two new usages of this suffix. When attached to a place name (or the interrogative pronouns *ne* or *qeyer*), it describes **the origin** or **ethnicity** of a person or thing. For example:

Siler ne**lik**?	سىلەر نەلىك؟	'Where are you (pl.) from?'
Men Amériki**liq**.	مەن ئامېرىكىلىق.	'I am American.' (usually mean 'U.S. citizen')
Dostum Ürümchi**lik**.	دوستۇم ئۈرۈمچىلىك.	'My friend is from Ürümchi.'

Combining this with the agent noun suffix +*chi* yields +*chiliK* (+*chilik/chiliq* چىلىق ،چىلىك +) , which creates an abstract noun from the base noun. The two nouns are related in meaning, but the original (base) noun is more concrete and specific in meaning, and the noun with +*chiliK* is more abstract and general:

Table 8.13: Abstract nouns with +chiliK

noun		**noun+*chi***		**N+*chiliK***	
béliq	fish	*béliqchi*	fisherman	*béliqchiliq*	fishing
tömür	iron	*tömürchi*	smith	*tömürchilik*	metallurgy
er-xotun	husband and wife, married couple	---	---	*er-xotunchiliq*	marital relationship
tughqan (pron. *tuqqan*)	relatives	---	---	*tughqanchiliq*	kinship

5.4 *yaq* ياق 'side' *u yaqta* 'over there'

The word ***yaq*** 'side' is often used where in English we would say 'over there' or 'on that side' within locative noun phrases: *bu yaqta* بۇ ياقتا 'on this side, over here,' *u yaqta* ئۇ ياقتا 'on that side, over there.' For example:

(5) Ata-aningiz u <u>yaq**ta**</u> turamdu? Do your parents liver <u>over there</u>? ئاتا ـ ئانىڭىز ئۇ ياقتا تۇرامدۇ؟

Yaq can also be used to form an interrogative pronoun, *qayaq* 'which side? which direction?' (This is exactly parallel to the formation of the interrogative pronoun we used in section 4.3 above, *qeyer* 'where?' < *qa* 'what?' + *yer* 'place.') Both of these question pronouns can take case suffixes:

(6) Qayaq**tin** kélidu? **Which way** will he/she/they come from? قاياقتىن كېلىدۇ؟

(7) U yaq**qa** barimen. I'm going **(in) that direction**. ئۇ ياققا بارىمەن.

5.5 A polite response to thanks: *erzimeydu* 'don't mention it' ئەرزىمەيدۇ

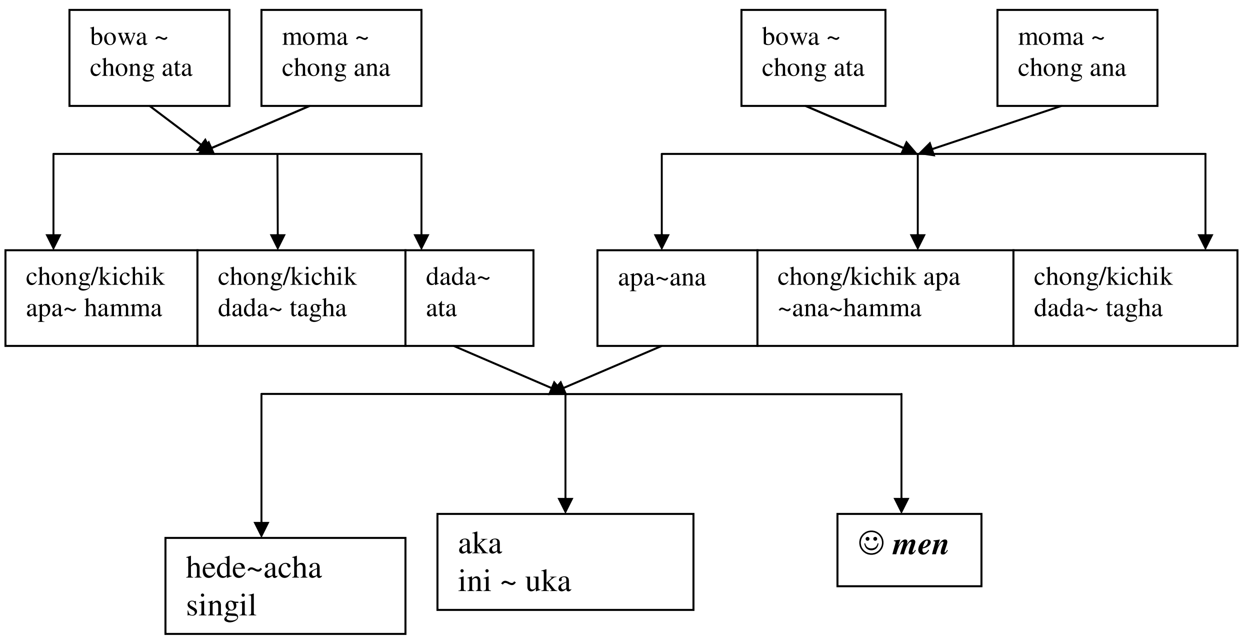
erzimeydu 'you're welcome,' 'not at all' is a stand-alone response to being thanked (*Rehmet!* -- *Erzimeydu.*) It is derived from the negated present-future form of the verb *erzimek* 'have mercy.'

5.6 The tag question *emesmu* ئەمەسمۇ 'Isn't it so?'

You may often hear this expression ...***emesmu***? tacked onto the end of a statement. The speaker believes his/her statement to be a certain fact, is confident that the listener also knows this fact, and asks this listener to confirm it.. It is used in a very similar way to the English rhetorical question '…, isn't it?' Comparing *emesmu* with the particle *Du*, we can say that in both, the speaker believes in the veracity of his/her statement, but *emesmu* also conveys a request for a response (however minimal and perfunctory), whereas *Du* does not require one.

5.7 Kinship in Uyghur families

Figure 1. Basic Uyghur kinship terms



In Uyghur, older and younger siblings must be distinguished (unlike in English); one can't just say 'sister,' without specifying if she is an older sister (*acha~hede*) or a younger sister (*singil*); see Figure 1 above. In the parent's generation, there are no separate words for e.g. 'older aunt' and 'younger aunt'; instead, the age difference is expressed with the modifying words *chong* 'elder' and *kichik* 'younger': *chong apa ~ chong hamma* 'elder aunt,' 'mother or father's older sister,' *kichik apa ~ kichik hamma* 'younger aunt,' 'mother or father's younger sister.' Uyghur, like English, does not have different kinship terms for relatives on the father's side vs. relatives on the mother's side, only the age difference matters. Thus, whether it's on the father's or the mother's side, an elder uncle would be addressed and referred to as *chong tagha ~ chong dada*; a younger uncle on either side would be called and referred to as *kichik tagha ~ kichik dada*.

The alternative forms (represented by ~ above) reflect differences in region and formality; for example, for ‘younger brother,’ both *ini* and *uka* are used all over Xinjiang, but *ini* is more common in the north (e.g. in Ghulja, Ürümchi) and *uka* is more common in the south; the latter term is less formal. Of the two terms for ‘mother,’ *ana* is less formal and used everywhere, whereas *apa* is more formal, and tends to be used in the north and be considered more old-fashioned:

Table 8.14. Regional variation in Uyghur kinship terms

term	northern Xinjiang	southern Xinjiang
‘elder sister’	*hede*	*acha*
‘younger brother’	*ini* ~ *uka* (pronounced *fka*)	*uka*; *ini*
‘mother’	*apa* (more formal); *ana*	*ana*
‘father’	*dada*	*ata*
‘(elder, younger) aunt’	*(chong, kichik) apa*	*(chong, kichik) hamma*
‘(elder, younger) uncle’	*(chong, kichik) dada*	*(chong, kichik) tagha*
‘grandfather’	*bowa*	*chong ata*
‘grandmother’	*moma*	*chong ana*

There are also some differences between address terms (how we address a relative to his/her face, e.g. ‘Mom’) and reference terms (how we refer to a relative when they are not present, e.g. ‘my mother’). ‘Father’ and ‘mother’ are simply addressed as ‘Apa!’/’Dada!’. When referring to aunts and uncles, speakers of both regions are more likely to specify if the aunt/uncle is older (*chong apam/dadam*) or younger (*kichik hammam/tagham*). But in the south, it is also possible to address aunts and uncles just as plain ‘Hamma!’/Tagha!’; whereas in the north, speakers always specify their relative age: ‘Chong/Kichik apa!’ ‘Chong/Kichik dada!’.

For now, it is enough to know that most of these can be used both as address and reference terms. Try to learn the basic kinship terms: the three generations including the ego’s generation (*men*, *acha, aka*, etc.), the parental generation, and the grandparental generation. Many of these terms are also used metaphorically as polite means of address; some of these are glossed in this lesson’s vocabulary list, e.g. *aka* ‘elder brother’ used metaphorically as a respectful term of address for an older male in the parental generation.

Exercises

Exercise 1

For each of the following nouns, **create a genitive-possessive construction with each personal pronoun** (*men, sen, siz, biz,* etc.). For example:

ders *méning dersim, séning dersing, sizning dersingiz, uning dersi …*

yüz ______________________________

aka ______________________________

ayagh ______________________________

yurt ______________________________

dada ______________________________

orunduq______________________________

ini ______________________________

ehwal ______________________________

mu'ellim______________________________

qelem ______________________________

zhurnal______________________________

texse ______________________________

tamaq ______________________________

xizmet ______________________________

mektep______________________________

dost ______________________________

waqit ______________________________

xet ______________________________

Xuda ______________________________

dölet ______________________________

öy ______________________________

bowa ______________________________

Exercise 2 Practice with possessive pronouns and the *ki* enclitic.
The right-hand column below contains at least an object to be possessed ('book,', 'coat,' etc.), and sometimes a personal pronoun (given in the nominative). Working in pairs, **Student A should create a question using the genitive-possessive construction** ('Is this your/my/her …?'). **Student B replies with a negative genitive-possessive construction**. Then, Student B thinks up another noun, **and creates a contrastive possessive construction with -*ki***.
Example (here, Student B has added *qeghez* 'paper,' which she emphasizes):

______________________________ سىز كىتاب

A: Awu siz*ning* kitab*ingiz*mu?	ئاۋۇ سىزنىڭ كىتابىڭىزمۇ؟	'Is that *your* book?'
B: Yaq, u mé*ning* kitab*im* emes.	ياق، ئۇ مېنىڭ كىتابىم ئەمەس.	'No, it's not *my* book.'
Bu <u>qeghez</u> mé*ningki*.	ئۇ قەغەز مېنىڭكى	'This <u>paper</u> is *mine*.'

______________________________ مەن كىتاب

______________________________ دەپتەر

______________________________ ئاپام چاشكا.

______________________________ تەخسە

______________________________ خەمىت پوپايكا

______________________________ چاپان

______________________________ دېھقان توخۇ

______________________________ ئىت

______________________________ ئۇلار گېزىت

______________________________ ژۇرنال

______________________________ سىز پارتا

______________________________ ئورۇندۇق

______________________________ مەكتەپ سىنىپ

______________________________ ئاشخانا

______________________________ ئىنىسى شەپكە.

______________________________ كەپكە

______________________________ بىز دادا

______________________________ بوۋا

______________________________ سىلەر بالا

______________________________ سىڭىل

______________________________ ئاكاڭلار ياتاق

______________________________ ئۆي

Exercise 3

Add the missing possessive suffixes to the underlined words in the following dialogue (notice that the preceding stems may undergo *A*-raising):

A: Sizning qoghun____ qimmetmu?
B: Yaq, méning qoghun ____ anche qimmet emes. Sizning shaptullar____ qandaq?
A: Méning shaptullar ____bek yaxshi. Méning ata-ana ____ ularni yaxshi köridu.
B: Bu kimning ayagh____?
A: U bashqa dostumning ayagh____.
B: Bu kichik bala sizning bala ____mu?
A: Yaq, u méning bala____ emes. U dostlirimning bala____.
B: Awu qéri adem silerning bowa ____ mu?
A: He'e, u bizning bowa____.
B: Bowanglarning yurt____ nede?
A: Uning yurt____ Qumulda. Silerning öy____ qeyerde?
B: Ürümchide.
A: Ayalingizning yurt____ chu?
B: Ayalimning yurt____ mu Ürümchide. Ikkimiz Ürümchilik. Silerningkichu?
A: Bizning öy____ Qeshqerde.
B: Siler néme ish qilisiler?
A: Méning yoldishim____ mu'ellim. Chong bala____ mektepte oquydu. Sizningkichu?
B: Méning ayal____ öyde, méning balam yoq. Biz ete Ürümchige qaytimiz.
A: Siz wélisipit____ni u yaqqa apiramsiz?
B: Yaq, biraq ayalimning ini____ bashqa wélisipitni bizge ariyet béridu.

Lesson 9

نېمە قىلىشنى ياخشى كۆرىسىز؟

What do you like to do?

Concepts and Structures

1. Uses of the verbal noun -*(I)sh* ـىش , -*mAK* ـماق / مەك
2. Uses of numerals; writing numerals; reading numerals aloud; months of the year; fractions and percentages
3. Language Use Notes: *mang-* ـماڭ, *bar-* ـبار, *ket-* ـكەت; *aghine* ئاغىنە **,** *dost* دوست , *adash*ئاداش; *yardem qil-*ـياردەم قىل, *aware bol-* ئاۋارە بول ; *sora-*ـسورا ; *+che* ـچە

Uyghur has two gerundial (or infinitival) verbal suffixes, -*(I)sh* and -*mAK*, which serve a number of important functions. For now, we can highlight two main functions of these suffixes: *-(I)sh* and -*mAK* allow a sentence to be constructed inside a larger sentence.

In English, we can take a simple sentence like *We study Uyghur* and make it more complex by saying *We like to study Uyghur*. Notice that English has the pattern *like to* + infinitive verb, as in: *like to study*. Similarly, Uyghur requires that the verb also be in an infinitival form, with the suffix *-(I)sh*, e.g. *öginish* 'to study.' This infinitive is usually followed by the accusative case marker ***+ni***, since *study Uyghur* has become the **object of the main sentence**.

(1) Biz **Uyghurche öginish**ni yaxshi körimiz. 'We like **to study Uyghur**.'

بىز ئۇيغۇرچە ئۆگىنىشنى ياخشى كۆرىمىز.

Similarly, we can use *-(I)sh* to create emphatic sentences like 'It is easy to V' or 'V-ing is easy.'. Here, since **the whole V-(I)sh clause is the subject** of the main sentence, it is not marked with accusative *+ni*:

(2) Uyghurche ögin**ish** ongay. 'Studying Uyghur is easy.' (= 'It is easy to study Uyghur.')

ئۇيغۇرچە ئۆگىنىش ئوڭاي.

In this lesson, we also learn the suffix -*mAK*, which we have previously encountered in word lists (e.g. *al-, almaq, élish; ket-, ketmek, kétish*), **since most dictionaries of Turkic languages, including Uyghur, list verbs in this form**. When you use dictionaries in this format, if the verb stem ends in *a* or *e*, be sure to look out for an *A*-raised form (see Lesson 3) as in the second example below:

mangmaq ماڭماق 'to go, walk; work, operate (by itself)' from *mang* - ـماڭ

sorimaq سورىماق 'to ask, inquire' from *sora-* ـسورا

This lesson will also cover a wider usage of **numbers**, and will teach you how to use three different verbs meaning *to go*, in order to fit different situations.

Dialogue 9.1 9.1- سۆھبەت

Jemilä, who is studying English, bumps into Burhan, a fellow student, by the sports field.
جەملە ئىنگلىزچە ئۆگىنىۋاتقان ئوقۇغۇچى. بۇرھان ئۇنىڭ ساۋاقدىشى. جەملە مەيداندا بۇرھان بىلەن ئۇچرىشىپ قالىدۇ.

بۇرھان: جەملە، نەگە بارىسىز؟
جەملە: ماگىزىنغا بارىمەن. شەنبە كۈنلەردە بازارغا بېرىشنى ياخشى كۆرىمەن. سىزچۇ؟
بۇرھان: مەن ئوقۇتۇش بىناسىغا بارىمەن.
جەملە: شەنبە كۈندە ئىنگلىزچە ئۆگىنىشنى خالامسىز؟
بۇرھان: ھەئە، مەن ئىنگلىزچە ئۆگىنىشنى بەك ياخشى كۆرىمەن، شۇڭا شەنبە كۈنىمۇ ئۆگىنىشنى خالايمەن. مەن بۈگۈن بەشىنچى دەرسنى تۈگىتىشنى ئويلاۋاتىمەن.
جەملە : بۇ دەرسنى تۈگىتىش ئوڭاي ئەمەس.
بۇرھان: توغرا، بىراق كەلگۈسىدە مەن ئىنگلىزچىنى راۋان سۆزلەشنى ئارزۇ قىلىمەن، شۇڭا ھەر كۈنى ئۆگىنىشنى خالايمەن.

Dialogue 9.2 9.2- سۆھبەت

Nur and Betty are both studying Chinese at the same college. They are discussing the differences between the Uyghur, Chinese and English languages. نۇر بىلەن بەتتى ئوخشاش بىر مەكتەپتە خەنزۇ تىلى ئۆگىنىۋاتىدۇ. ئۇلار ئۇيغۇرچە، خەنزۇچە ۋە ئىنگلىز تىللىرى ئارىسىدىكى پەرقلەرنى سۆزلىشىۋاتىدۇ.

نۇر: ئۇيغۇرچە ئۆگىنىش تەسمۇ؟
بەتتى: ھەئە، مېنىڭچە ئۇيغۇرچە ئۆگىنىش تەس، بىراق خەنزۇچە ئۆگىنىش تېخىمۇ قىيىن.
نۇر: سىزنىڭچە خەنزۇچە ئۆگىنىش قىزىقارلىقمۇ؟
بەتتى: خېلى قىزىقارلىق، لېكىن خەتلىرى بەك جىق، شۇڭا ئۇنىڭ خەتلىرىنى يادلاش ئوڭاي ئەمەس.
نۇر: ئۇيغۇرچە يېزىشنى بىلەمسىز؟
بەتتى: بىلىمەن، لېكىن ھەرپلەرنى ئانچە چىرايلىق يازالمايمەن،[1] چۈنكى يېزىش ئوڭ تەرەپتىن باشلىنىدۇ.
نۇر: ئىنگلىزچە يېزىقچۇ؟
بەتتى : ئىنگلىزچە يېزىق سول تەرەپتىن باشلىنىدۇ.
نۇر: شۇنداقمۇ؟ ئىنگلىزچە يېزىشنى كېيىن ئۆگىنىمەن.

Dialogue 9.3 9.3- سۆھبەت

Michelle wants to go to Beijing, but it is difficult to buy a train ticket, so she asks her friend Sabir for help.
مىشىل بېيجىڭغا بارماقچى بولىدۇ. بىراق پويىز بېلىتى ئېلىش بىرئاز قىيىن بولغاچقا ، بۇ توغرىلىق دوستى سابىردىن ياردەم سورايدۇ.

مىشىل: سابىر، ئايروپىلان بېلىتى ئېلىش تەسمۇ؟
سابىر: ھەئە، ئايروپىلان بېلىتى ئېلىش ھازىر بەكمۇ قىيىن، چۈنكى قىشتا ئايروپىلانلار بەك ئاز ئۇچىدۇ.
مىشىل: پويىز بېلىتچۇ؟

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[1] *Yazalmaymen* 'I can't write (it)': The abilitative suffix V-*(A)la* 'able to do V' will be covered in Lesson 11.

سابىر: پويىز بېلىتى ئېلىش ئانچە تەس ئەمەس. مېنىڭ بىر ئاغىنەم پويىز ئىستانسىدا ئىشلەيدۇ. نەگە
بارماقچى ئىدىڭىز؟
مىشىل: بېيجىڭغا.
سابىر: قاچان ماڭماقچىسىز؟
مىشىل: مەن كېلەر سەيشەنبە كۈندە مېڭىشنى ئويلاۋاتىمەن.
سابىر: نېمە ئىش ئۈچۈن بېيجىڭغا بارماقچىسىز؟
مىشىل: مەن ئۇ يەردە بىر ياخشى دوستۇمنى يوقلاشنى ئويلاۋاتىمەن. پويىز بېلىتى قىممەتمۇ؟
سابىر: ياق، پويىز بېلىتى ئانچە قىممەت ئەمەس. پويىز بىلەن بېرىشنى خالامسىز؟
مىشىل: پويىز بىلەن بېرىشنى خالايمەن، چۈنكى پويىز بېلىتى ئەرزانراق ۋە قولاي.
سابىر: ئۇنداق بولسا بۈگۈن چۈشتە ئاغىنەمدىن سوراي.
مىشىل: رەھمەت.
سابىر: ئەرزىمەيدۇ.

Vocabulary سۆزلۈك

Latin-script Uyghur	English	Arabic-script Uyghur
aptobus (pron. *aptowus*)	bus, public coach	ئاپتوبۇس
atmish	sixty	ئاتمىش
adash	pal, dear friend, chum (address term; used by youth)	ئاداش
arzu	hope, wish, expectation	ئارزۇ
arzu qil-	hope, wish, expect	ئارزۇ قىلىش
arqiliq	via, through, by way of (Postposition)	ئارقىلىق
asan	easy	ئاسان
asta	slow, tardy; gently; behind schedule	ئاستا
aghine	close friend, pal, buddy (used by males)	ئاغىنە
erzan	inexpensive, cheap	ئەرزان
ellik	fifty	ئەللىك
bashlan- (bashlanmaq, bashlinish)	begin, start (intr.); be lead	باشلان- (باشلانماق، باشلىنىش)
Burhan	Burhan (male name); evidence (of faith)	بۇرھان
bélet	ticket, coupon, voucher	بېلەت
Béyjing	Beijing (capital city of China)	بېيجىڭ
Bilqiz	Bilqiz (female name)	بىلقىز
pah!	Oh!, gosh!, wow! (expresses dismay or amazement)	پاھ!
poyiz	train, locomotive	پويىز
poyiz istansisi	train station	پويىز ئىستانسىسى
pirsent	percent	پىرسەنت
toqsan (prn. *toqsan~toqsen*)	ninety	توقسان
tüget- (tügitish, pronounced *tügütüsh*) [+ni]	finish, complete; make vanish	تۈگەت- (تۈگەتمەك، تۈگىتىش)
téxi	yet, still	تېخى
téximu	even more, still further	تېخىمۇ
téléwizor	television, TV	تېلېۋىزور
téléwizor istansisi	television station	تېلېۋىزور ئىستانسىسى

Jemile	Jemilä (female name)	جەملە
Junggo	China, People's Republic of China	جۇڭگو
chüshenche	understanding, concept; annotation; opinion	چۈشەنچە
chünki	because	چۈنكى
chirayliq	pretty, lovely; nicely	چىرايلىق
xala- (xalimaq, xalash)	want, desire, aspire	خالا- (خالىماق، خالاش)
da'im	always, often, frequently	دائىم
rawan	fluent; fluently, smoothly	راۋان
Sabir	Sabir (male name)	سابىر
seksen	eighty	سەكسەن
sora- (sorimaq, sorash) [+Din]	ask, inquire, request	سورا-(سورىماق، سوراش)
sol	left (side)	سول
sowghat	present, gift	سوۋغات
sizningche	in your view, according to you	سىزنىڭچە
qal- (qalmaq, qélish)	stay, remain, be left over, left behind, give up; (aux.) end up being (unintentional result); be about to, nearly happen	قال- (قالماق، قېلىش)
qoshul-	be joined; accept, be receptive, agree	قوشۇل-
qolayliq	handy, convenient; advantage, convenience	قولايلىق
Qirghiz	Kyrgyz, Kyrgyz (person)	قىرغىز
qiriq	forty	قىرىق
qiziqarliq	interesting, exciting, fascinating	قىزىقارلىق
qish	winter	قىش
kelgüsi	future	كەلگۈسى
kéler	next, forthcoming	كېلەر
kona yéziq	old script; Arabic-script Uyghur	كونا يېزىق
gösh	meat, flesh	گۆش
mashina	vehicle, car; machine	ماشىنا
magizin	department store, large shop	ماگىزىن
mang- (mangmaq, méngish)	go; walk; work, run, operate (machine)	ماڭ- (ماڭماق، مېڭىش)
méningche	in my view, according to me	مېنىڭچە
ming (pron. *mung*)	thousand	مىڭ
nur	light, ray; Nur (male name)	نۇر
oqut- [+ni]	teach, instruct	ئوقۇت- (ئوقۇتماق، ئوقۇتۇش)
ong	right (side)	ئوڭ
oltur-	sit, sit down; settle, reside; (aux.) continuation within a short period	ئولتۇر-
oyla- (oylimaq) [+ni]	think, consider, have in mind, expect	ئويلا- (ئويلىماق، ئويلاش)
uch-	fly; evaporate	ئۇچ-
udul	straight (on), direct; opposite	ئۇدۇل
ümid	hope, expectation, wish, anticipation	ئۈمىد
ümid qil-	hope, expect, wish, anticipate	ئۈمىد قىل-
istansa	station, terminal	ئىستانسا
yardem	help, assistance	ياردەم
yardem ber- [+GA]	help, assist	ياردەم بەر-
yardem qil-	be helpful, assist	ياردەم قىل-

yaki	or	ياكى
yetmish	seventy	يەتمىش
yéziq	writing, script, written language	يېزىق
yéngi yéziq	Latin-script Uyghur orthography (1970s)*	يېڭى يېزىق
yéqin	close, near, nearby	يېقىن
yéqinda	recently, lately	يېقىندا
yil (sometimes pron. *zhil*)	year	يىل

**Yéngi yéziq*, a Chinese *pinyin* -based Latin script was used during the 1970s in Xinjiang (see Introduction).

Grammar گرامماتىكا

1. The *-(I)sh* Infinitive ـىش

1.1 Basic Form V-*(I)sh* (*I=∅, i, u, ü*)

In its most basic form, when the gerundial suffix *-(I)sh* is added to a verb stem, it forms a noun, e.g. *qil-* 'do,' *qilish* 'doing,' *oyla-* 'think' and *oylash* 'thinking.' In this infinitive form, its function and meaning is the same as the *-mAK* 'dictionary' suffix (*qilmaq* 'doing,' *oylimaq* 'thinking'). But the form V-(*I)sh* is used in many different grammatical constructions in Uyghur, the first few of which we learn here. The main thing to keep in mind is that since -*(I)sh* makes the verb into a noun, a V-*(I)sh* form will behave like a noun, taking only nominal (and not verbal) suffixes, such as case and possessive markers.

When adding the suffix to the verb, we have to make **the usual the harmonic and syllabic adjustments**, just as we did for other suffixation processes (see Lessons 5-8):

- ***A*-raising** applies (unstressed stems ending in a single final consonant with a short *a* or *e*):
  - if the stem is more than one syllable, *a/e → i*: *tüget-*, *tügitish* تۈگىتىش .
  - if the stem is a monosyllable, then *a/e → é* *mang-*, *méngish* مېڭىش
- But if the stem ends in **two** consonants, no *A*-raising occurs *tart-*, *tartish* [2]تارتىش
- ***y*-insertion** applies (to monosyllabic stems ending in a vowel): *ye-* يە 'eat,' *yéyish* يېيىش

yu- يۇ 'wash,' *yuyush* يۇيۇش , *de-* دە- 'say,' *déyish* .دېيىش (We also had this process in Lesson 3 with the present-future suffix *-Y,* e.g. *yuyimen* 'I wash,' but *deymen* 'I say' (not *deyimen) and *yeymen* 'I eat' (not *yeyimen).

- Disyllabic vowel-final stems are regular, simply taking -*sh*: *oylash, sözlesh.*
- With regular consonant-final stems, the variants -*ish, -ush*, and *üsh* exist: *kétish, bolush, körüsh.*

1.2 Usage

V-(*I)sh* gerunds (infinitival verbs) may serve as a subject (1.2.1) or object (1.2.2) of a sentence. They also can be part of possessive constructions (1.2.3), which can be subjects or objects.

[2] *A*-raising does not occur because the *r* in *tart-* 'pull' is not pronounced, leading to the lengthening of the preceding vowel: *taat*. Since *A*-raising never occurs with long vowels, it doesn't occur here.

1.2.1 As a Subject Noun

In the sentence *Studying Uyghur is a rollicking good time*, *Studying Uyghur* is the subject, in an infinitival form. We can use the Uyghur infinitive for the same purpose:

(3) Uyghurche öginish qiziqarliq. ئۇيغۇرچە ئۆگىنىش قىزىقارلىق. ‘It is interesting to study Uyghur.’

(4) Oqush tes emes. ئوقۇش تەس ئەمەس. ‘Reading is not difficult.’

Notice (3) and (4) follow the same grammatical pattern as the simple predicate sentences we had in Lessons 1 and 2:

(5) Bu kitab tes. بۇ كىتاب تەس ‘This book is difficult.’

Like any subject, phrases ending in *V-(I)sh* can be modified and expanded in various ways; the subject can be modified by a place expression as in (6) - (8), a demonstrative as in (9), and adjectives as in (10). In all three examples below, all elements to the left of *tes* or *asan* comprise the subject, which is underlined:

(6) Öyde öginish tes. ئۆيدە ئۆگىنىش تەس. ‘It’s hard to study at home.’(Studying at home is hard.)

(7) Öyde Uyghurche öginish tes. ئۆيدە ئۇيغۇرچە ئۆگىنىش تەس. ‘It’s hard to study Uyghur at home.’

(8) Qumuldin bélet élish asan. قۇمۇلدىن بېلەت ئېلىش ئاسان. ‘Buying tickets from/in Hami is simple.’

(9) Bu kitabni[3] oqush tes. بۇ كىتابنى ئوقۇش تەس. ‘Reading this book is difficult.’

(10) Xam sözlerni yadlash tes. خام سۆزلەرنى يادلاش تەس. ‘It is difficult to memorize the new words.’

Tip: If you’re having trouble **finding the subject** of the Uyghur sentences, look to the left of V-(*I*)*sh* (in English, look to the right of ‘to V’ or ‘V-ing’). Of course, the predicate (verb or verb-like element) of the main sentence can also be modified, e.g. with adverbs as in (11) and (12):

(11) Yaxshi gösh élish héli tes. ياخشى گۆش ئېلىش خېلى تەس. ‘To buy good meat is quite difficult.’

(12) Putbol oynash bek qiziqarliq. پۇتبول ئويناش بەك قىزىقارلىق. ‘Playing soccer is really fun.’

1.2.2 As a Direct Object

Since it’s grammatically a noun, V-*(I)sh* can also serve as **a direct object** of a sentence. As such, **V-*(I)sh* always takes the accusative case +*ni***:

(13) Men öginishni yaxshi körimen. مەن ئۆگىنىشنى ياخشى كۆرىمەن. ‘I like to study.’

(14) Men Qeshqerni yaxshi körimen. مەن قەشقەرنى ياخشى كۆرىمەن. ‘I like Kashgar.’

This direct object can of course be expanded with modifiers:

(15) Uyghurche öginishni yaxshi körimiz. ئۇيغۇرچە ئۆگىنىشنى ياخشى كۆرىمىز. ‘We like to study Uyghur.’

And the direct object can contain another direct object (seen by the double marking with **ni* below):

(16) Ular ders**ni** tügitish**ni** oylaydu. ئۇلار دەرسنى تۈگىتىشنى ئويلايدۇ. ‘They plan to finish the lesson.’

In (16), we have a sentence within a sentence: *Ular dersni tügitidu* ‘They finish the lesson’ is the sentence “inside,” another sentence, *Ular oylaydu* ‘They think.’ *Ders* ‘lesson’ has +*ni* as well, because it is the definite direct object of *tüget-*, and *tügitish* has +*ni*, because, as we learned above, all V-*(I)sh* direct objects take +*ni.* In the next example (17), the main sentence is *Men*

[3] The use of *bu* in *u kitab* ‘this book’ makes the object definite, so it takes the accusative suffix +*ni*.

oylawatimen 'I'm thinking,' and the subordinate "inside" sentence is *Men bir yaxshi dostumni yoqlaymen* 'I will visit a good friend of mine.'
(17) Men bir yaxshi dostum**ni** yoqlash**ni** oylawatimen. مەن بىر ياخشى دوستۇمنى يوقلاشنى ئويلاۋاتىمەن.
'I'm thinking of visiting a good friend of mine.'

Once again, in (17) the *+ni* suffix is attached to **both** the direct object of the subordinate clause, **and** on the end of the subordinate clause which is the direct object of the main sentence.

1.2.3 Order of Direct and Indirect Objects

Here is another example, this time with both a direct object (*bu sowghat*), marked with *+ni*, and an **indirect object** (*siz*). The indirect object —here, the recipient of the gift— is marked with *+GA*. In this sentence, (the subject (*men*) has been omitted, but is seen in the verb (*xalay**men**)*:
(18) Sizge bu sowghatni bérishni xalaymen. سىزگە بۇ سوۋغاتنى بېرىشنى خالايمەن.
'I want to give this gift to you.'

The indirect object with the dative *sizge* 'to you' is typically placed **before** the direct object *bu sowghat* 'this gift' in the following pattern:
Subject + Indirect Object + Direct Object + Verb

Speakers may deviate from this pattern, but it is the most common one when there is both a direct and an indirect object.

1.2.4 In Possessive Noun Phrases (either as Subject or Object)

V-*(I)sh* nouns can be used together with possessive personal pronouns to create possessive constructions (just like we learned in Lesson 8, e.g. *méning dersim* 'my lesson'), except that the noun is a gerund, e.g. *ularning bérishi* 'their giving.' These can be used as subjects or objects and can take case suffixes just like regular nouns. In the following phrases, notice how the both *kel-* infinitives have personal possessive suffixes, which agree in person and number with the preceding possessive pronoun:

s**éning** kélish**ing**	سېنىڭ كېلىشىڭ	'your coming'
ularning kélish**i**	ئۇلارنىڭ كېلىشى	'their coming'

Example (19) has the possessive noun phrase as a subject; in (20), it appears as the direct object:
(19) Uning xet yézishi tes. ئۇنىڭ خەت يېزىشى تەس. 'It's hard for him/her to write letters.'
(lit., 'His/her writing a letter is hard.')
(20) Biz ularning kétishini ümid qilimiz. بىز ئۇلارنىڭ كېتىشىنى ئۈمىد قىلىمىز.
'We hope they will go.' (lit., 'We hope [for] their going.')

Again, a simple sentence like *U ussul oynaydu* 'S/he he dances' can be embedded within a larger sentence, (*Men) ...ni öz közüm bilen körimen* 'I see ... with my own eyes':
(21) Uning ussul oyn**ishi**ni öz közüm bilen körimen. 'I see him/her dancing with my own eyes.'
ئۇنىڭ ئۇسسۇل ئوينىشىنى ئۆز كۆزۈم بىلەن كۆرىمەن

These two sentences can even be put into another sentence, (*Men* ...ni *oylaymen* 'I think (that)...':

(22) Uning ussul oyni**shi**ni öz közüm bilen kör**üsh**ni oylaymen.
ئۇنىڭ ئۇسسۇل ئويىنىشىنى ئۆز كۆزۈم بىلەن كۆرۈشنى ئويلايمەن.
'I think (that) I see him dancing with my own eyes.'

2. More on Numbers

In Lesson 6, you first learned cardinal (regular) numerals like *bir, ikki, üch*, and ordinal numerals like *birinchi, ikkinchi,* and *üchinchi*, formed with the ordinal suffix *+(i)nchi*.

2.1 Writing Numbers

Often in writing, a Uyghur text will **abbreviate ordinal numerals using a hyphen** (-) attached to the number in place of the *+inchi* suffix (i.e. directly after the number, going from right to left). For example, to write *beshinchi poyiz* '(the) fifth train' or 'train #5,' the full form would be *beshinchi poyiz*, whereas the short form would be will be written with a '-5' (reading right to left), but read aloud the same as the full form:

Full form: بەشىنچى پويىز

Abbreviated form: 5- پويىز

Dates are commonly written this way: the short form is 1996-يىل 1996-*yil* '(the year) 1996';
the longer form spells out each numeral: بىر مىڭ توققۇز يۈز توقسان ئالتىنچى يىل
The same applies to the days of the month: the short form is e.g. 11-ئاپرېل *on birinchi april* 'April 11th'; the long form spells out the numerals: ئونبىرىنچى ئاپرېل
If we put these together into one date, we write: 1996-يىل 11-ئاپرېل: 1996-*yil*, 11-*april* 'April 11, 1996.'

2.2 Months of the Year

Like for days of the week (see Lesson 6), there are two ways to express months of the year. The first is a Russian-based system: *Janwar, Februar*, etc. The other is a Turkic system borrowed from Chinese, in which the month is expressed as a number (*birinchi ay* 'January,' etc.):

Table 9.1. Months of the year

Russian style		Chinese style		
Janiwar	يانۋار	birinchi ay	بىرىنچى ئاي	'January'
Fébral	فېبرال	ikkinchi ay	ئىككىنچى ئاي	'February'
Mart	مارت	üchinchi ay	ئۈچىنچى ئاي	'March'
April	ئاپرېل	tötinchi ay	تۆتىنچى ئاي	'April'
May	ماي	beshinchi ay	بەشىنچى ئاي	'May'
Iyun	ئىيۇن	altinchi ay	ئالتىنچى ئاي	'June'
Iyul	ئىيۇل	yettinchi ay	يەتتىنچى ئاي	'July'
Awghust	ئاۋغۇست	sekkizinchi ay	سەككىزىنچى ئاي	'August'
Sintebir	سىنتەبىر	toqquzinchi ay	توققۇزىنچى ئاي	'September'
Öktebir	ئۆكتەبىر	oninchi ay	ئونىنچى ئاي	'October'
Noyabir	نويابىر	on birinchi ay	ئون بىرىنچى ئاي	'November'
Dekabir	دېكابىر	on ikkinchi ay	ئون ئىككىنچى ئاي	'December'

2.3 Reading Numbers Aloud

Reading dates

'The year 1996' is written '-1996' but should be read out as:
bir ming toqquz yüz toqsan alt**inchi** yili بىر مىڭ توققۇز يۈز توقسان ئالتىنچى يىلى
Literally: 'One thousand, nine hundred (and) ninety sixth year'

In English, years are abbreviated; for instance, we would read 1918 as 'nineteen eighteen,' dropping the word 'hundred.' In Uyghur, at present, this is acceptable **only** if the century or millennium has already been referred to in the context. In such a situation you could see written:
'In 2002 … and in 2003 …' 2002-يىلدا . . . . . ۋە 2003- يىلدا . . . .

Reading Telephone Numbers

Uyghurs will tend to read out telephone numbers in groups of tens and hundreds. For example most would read out the number **81 23 710** as:
seksen bir, yigirme üch, yette yüz on سەكسەن بىر ، يىگىرمە ئۈچ، يەتتە يۈز ئون
Literally: 'Eighty one, twenty-three, seven hundred (and) ten' 81-23-710

2.4 Doing Fractions and Percentages

Fractions **Denominator+*Din* Numerator**

We have already learned *yerim* 'half.' Besides this, fractions ('one-quarter,' 'two-thirds') are **expressed with the ablative case +*Din*, which marks the denominator** (the lower number of the fraction), and precedes the numerator (the number above the line):
besh**tin** bir بەشتىن بىر 'one-fifth' (lit., 'out of five, one')
yüz**din** yigirme besh يۈزدىن يىگىرمە بەش '25/100'
Generally, fractions out of one hundred are expressed as percentages.

Percentages **Nu *pirsent***

Percentages are expressed just like in English, with the numeral preceding the word *pirsent* 'percent': yigirme besh **pirsent** يىگىرمە بەش پىرسەنت 'twenty-five percent (25%)'

3. Language Use Notes

3.1 Three verbs of going: *mang-* ماڭ- *bar-* بار- *ket-* كەت-

Although similar in meaning, these three verbs are used for different activities.

mang- ماڭ is '**to go** (by foot)', or '**walk'**
(22) Ular piyade méngiwatidu. 'They are going by foot.' ئۇلار پىيادە مېڭىۋاتىدۇ.

However, it is also used for machinery in the sense of 'run, **operate**, **work.**'
(23) Sa'etim mangmaydu. 'My watch isn't working.' سائەتىم ماڭمايدۇ.
(24) U sheherge aptobus mangmaydu. 'The bus doesn't run to that city.'
ئۇ شەھەرگە ئاپتوبۇس ماڭمايدۇ.

The verb *mang-* can also mean **'leave,'** especially when the emphasis is on starting the journey, rather than reaching the destination.

(25) Mangimen. 'I will go/leave (now)' ماڭىمەن.

(26) U yéqinda Amérikigha mangidu. 'S/he will leave for America soon.' ئۇ يېقىندا ئامېرىكىغا ماڭىدۇ.

bar- بار-

This is used to describe **movement from and to a place**, whether on foot, by car, plane:

(27) U hazir bazargha baridu. ئۇ هازىر بازارغا بارىدۇ. 'He/She will go the market soon.'

bar- usually emphasizes **arriving at** or **reaching one's destination, which is not home**:

(28) Men ete Ghuljigha barimen. مەن ئەتە غۇلجىغا بارىمەن.

'I will go to (and reach) Ili tomorrow.'

ket- كەت-

Its basic meaning is '**to leave, depart**.' It is often used whenever someone is returning home.

(29) U ete Qumulgha kétidu. ئۇ ئەتە قۇمۇلغا كېتىدۇ. 'He/She will leave for Qumul tomorrow.'

Here are some comparisons:

If the going is expressed by *ket-* and *mang-*, the person is not likely to reach Beijing tomorrow, since these verbs emphasize the **departure** and the **start** of the journey, respectively. The traveller may be going by train.

(31) Men ete Béyjinggha **két**imen. مەن ئەتە بېيجىڭغا كېتىمەن.

'I leave to return to Beijing tomorrow.'

(32) Men ete Béyjinggha **mang**imen. مەن ئەتە بېيجىڭغا ماڭىمەن. 'I leave for Beijing tomorrow.'

Whereas in (33) below, s/he will go to Beijing **and** reach his/her destination tomorrow; s/he is probably going by plane.

(33) Men ete Béyjinggha **bar**imen. مەن ئەتە بېيجىڭغا بارىمەن. 'I will go to Beijing tomorrow.'

If a **period of time** is specified, the verb *bar-* will take a Locative *+DA* phrase, to say how long **a particular individual** will take (e.g. 'in … hours'). In contrast, the verb *ket-* is only used in the abstract to say general statements **about anyone** (e.g. 'it takes … days'), so the amount of time will **not** take the locative*+DA*, since the time phrase is now the subject.

(34) Ürümchige ikki sa'ette **barimen**. ئۈرۈمچىگە ئىككى سائەتتە بارىمەن.

'It takes me two hours to go to Ürümchi.'

(35) Ürümchige ikki sa'et **kétidu.** ئۈرۈمچىگە ئىككى سائەت كېتىدۇ.

'It takes two hours to get to Ürümchi.'

3.2. Three different kinds of friends: *aghine* ئاغىنە, *dost* دوست, and *adash* ئاداش

Aghine 'friend, pal' is a casual term used most often by **males**, whereas ***dost*** 'friend' is a more formal term, used by and for both **females and males**. Men tend to use *dost* only to refer to their close friends, whereas *aghine* can cover a wider range, from acquaintances to very close friends.

Among men, then, out of a larger group of people termed *aghine*, only the closest of these would be called *dost*. To designate one of these friends as being closest, one would say:
(35) méning eng yéqin aghinem ‘my closest friend/buddy’ مېنىڭ ئەڭ يېقىن ئاغىنەم

Women are never referred to as *aghine*, nor do they refer to others as *aghine*. Finally, *aghine* and *dost* both can take personal possessive and plural suffixes, like *dostlirim* ‘my friends,’ *dostum* ‘my friend; my boy/girlfriend.’

When talking **face-to-face** with close friends, **girls and women will often use *adash*** ‘chum, pal.’ *Adash* is used by both sexes (especially by youths and children), but is informal (and sometimes cheeky); it is not used with personal suffixes, nor is it used to describe someone. To refer to someone else, women would only use the word *dost* for ‘friend.’
(36) *Adash*, séning eng yéqin *dostung* kim? ئاداش، سېنىڭ ئەڭ يېقىن دوستۇڭ كىم؟
‘Pal, who is your closest friend?’

3.3. Asking: *sora-* سورا - Person+*Din* X+*ni sora-* ‘Ask X from Person’

The verb *sora-* ‘to ask’ is a verb that can have one or two objects. With one (a direct object):
(37) Men bir so’al soraymen. ‘I will ask a question.’ مەن بىر سوئال سورايمەن.

With two objects, a direct and an indirect one, the indirect object must be put into the ablative case +*Din*, since questions are asked *from* someone. Note that in Uyghur the indirect object *mu’ellim* precedes the direct object *so’al*.
(38) Men mu’ellim**din** bir so’al soraymen. مەن مۇئەللىمدىن بىر سوئال سورايمەن.
‘I will ask the teacher a question.’

3.4 Forming Verbs from Nouns: *yardem qil-* ياردەم قىل- ‘to help,’ *aware bol-* ئاۋارە بول- ‘to inconvenience’

One frequent way of forming verbs from nouns in Uyghur is to add the verb ‘do’ after the noun: in Lesson 6, we learned *tekrar qil-* ‘rehearse, do repeatedly,’ and in Lesson 7, *tenqid qil-* ‘to reprimand, discipline.’ Similarly, we can form the verb *yardem qil-* from the noun *yardem* ‘help’.
(39) Ular manga köp yardem qilidu. ئۇلار ماڭا كۆپ ياردەم قىلىدۇ. ‘They help me a lot.’

Some of these verbs only appear in this form (N *qil-*), and rarely or never as a plain noun, especially if the source nouns are loan words. Of the three examples above, the Arabic loan words *tekrar* and *tenqid* rarely appear as nouns, just like *ariyet* in the verbs *ariyet ber-* ‘lend’ and *ariyet al-* ‘borrow,’ which we learned in Chapter 7. However, *yardem* does appear both as a noun and in verbal constructions.

Since often help is directed for the benefit of someone else, *yardem* can also be combined with the verb *ber-* ‘to give’ to form the verb *yardem ber-* ‘to give help.’ In this construction, the person being helped must be marked with the dative +*GA* case:
(40) Mahire Aliyige yardem bériwatidu. ماھىرە ئالىيەگە ياردەم بېرىۋاتىدۇ.
‘Mahirä is helping Aliyä.’

You will find that a great number of **action verbs are created using *qil*-**.[4] To instead create a stative verb, the noun is combined with *bol*- 'become, be.' Compare the difference between the following phrases using the noun ***aware*** 'inconvenience, trouble':

(41) Men silerni **aware qil**iwatimen. 'I am causing you (pl.) trouble.'
مەن سىلەرنى ئاۋارە قىلىۋاتىمەن.

(42) Siler men üchün **aware bol**uwatisiler. 'You are going to some trouble on my behalf.'
سىلەر مەن ئۈچۈن ئاۋارە بولۇۋاتىسىلەر.

Notice in (40) that with *aware bol*-, the person thought to be causing the trouble (*men* 'I') is followed by the postposition *üchün* 'for': *men üchün* 'for me.' *Aware bol*- cannot take a direct object, so the 'troublemaker' is marked with *üchün* and is never the subject of the sentence. In contrast, in (39), the perceived troublemaker is the subject of the sentence, and those troubled are the direct object and are marked with +*ni*.

aware qil- is used to apologize for one's behavior or making others do extra unnecessary work, whereas the *aware bol*- is an expression of gratitude used when hosts goes out of their way to treat you well, which happens all the time in Uyghur homes!

3.5 Revealing One's Sources: N-poss+*che* 'According to ...'

Uyghur speakers pay a lot of attention to how reliable their information is, that is, the grounds on which a statement is made. Uyghur uses the particle **+*che* with possessive nouns to form an adverbial phrase meaning 'according to, based on.'** We have already encountered +*che* in Lessons 2 and 4 in language names such as *Uyghurche* and *In'glizche*, which we could loosely translate as 'according to the Uyghurs/English' or 'in the Uyghur/English way,' i.e., 'the Uyghur language' and 'the English language.' (This meaning is clearer when the Ethnonym +*che* occurs within a noun phrase, e.g. *Uyghurche tamaq* 'Uyghur food'= 'food according to the Uyghur way.') So, when attached to **proper nouns** (e.g. ethnic groups), +*che* can refer to not just their understanding and thought, but also their whole way of life and/or their language.

Tatar**che**	'Tatar (language); in the Tatar manner'	تاتارچە
Qirghiz**che**	'Kyrgyz language; in the Kyrgyz manner'	قىرغىزچە

+che can be also **suffixed to possessive pronouns** (*méning, uning* etc., Lesson 8) to mean **'in ...'s opinion'**:

méning**che**	'in my opinion'	مېنىڭچە
séning**che**, sizning**che**	'in your opinion'	سېنىڭچە، سىزنىڭچە
uning**che**	'in his/her opinion'	ئۇنىڭچە
bizning**che**	'in our opinion'	بىزنىڭچە
silerning**che**	'in your (pl.) opinion'	سىلەرنىڭچە
ularning**che**	'in their opinion'	ئۇلارنىڭچە

[4] Uyghur also makes use of the verb *et*- 'do, make,' but much less frequently than in many other Turkic languages, e.g. *tamaq et*- 'prepare food.'

When attached to **infinitive verbs marked with -(*I*)*sh* (remember, these are grammatically nouns)** with possessive suffixes (Lesson 8), +*che* means 'according to …':

anglishimiz**che**	'according to what we have heard'	ئاڭلىشىمىزچە
oylishim**che**	'according to my thinking'	ئويلىشىمچە
chüshinishim**che**	'according to my understanding'	چۈشىنىشىمچە

Exercises

Exercise 1

Sentence-within-a-sentence: *(I)ish+ni*

Create sentences by assembling the three elements, marking the verb or verb phrase (the second item listed) with -*(I)sh*+ni suffix to create a sentence within a sentence. Taking the first example (*men, Ürümchige bar-, oyla-*), we could say: *Men Ürümchige bérishni oylaymen.* 'I think I will go to Ürümchi.'

مەن ئۈرۈمچىگە بار ئويلا
a ئۈرۈمچىگە بار ئۈرۈمچىگە بېرىش
b مەن ئويلا مەن ئويلايمەن
c مەن ئۈرۈمچىگە بېرىشنى ئويلايمەن.

1 ئۇ بۇ مەكتەپتە ئوقۇ- ياخشى كۆر-
a بۇ مەكتەپتە ئوقۇ-
b ئۇ ياخشى كۆر-
c ____________________

2 ئۇلار بۇ يەردە تۇر- خالا-
بۇ يەردە تۇر-
ئۇلار خالا-

____

3 خەمىت ماڭا بىر كىتاب ئەكەل- ئۈمىد قىل-
ماڭا بىر كىتاب ئەكەل-
خەمىت ئۈمىد قىل-

____

4 ئابلىز   ئامېرىكىغا بار-   ئارزۇ قىل-
ئامېرىكىغا بار-
ئابلىز ئارزۇ قىل-

---

5 مەن   كېيىن ئۇيغۇرچىنى راۋان سۆزلە-   ئارزۇ قىل-
ئۇيغۇرچىنى راۋان سۆزلە-
مەن   كېيىن ئارزۇ قىل-

---

6 سىلەر   قەشقەرگە بار-   ئويلا-
قەشقەرگە بار-
سىلەر ئويلا-

---

7 ئۇ   كېلەر يىل گېرمانىيىگە قايت-   ئۈمىد قىل-
كېلەر يىل گېرمانىيىگە قايت-
ئۇ ئۈمىد قىل-

---

8 بىز   ئەتە غۇلجىغا ماڭ-   ئويلا-
ئەتە غۇلجىغا ماڭ-
بىز ئويلا-

---

9 مەن   سىلەرگە ئازراق ياردەم بەر-   قوشۇل-
سىلەرگە ئازراق ياردەم بەر-
مەن قوشۇل-

---

10 ئاتا- ئانام   مېنى مۇشۇ يەردە يوقلا-   ئويلا-
مېنى مۇشۇ يەردە يوقلا-
ئاتا- ئانام ئويلا-

---

11 ئۇ   ئەتە يەنە بىر سائەت دەرس بەر-   خالا-
ئەتە يەنە بىر سائەت دەرس بەر-
ئۇ خالا-

---

12 ئادىلجان   بىزگە بېلەت ئال-   بول-
بىزگە بېلەت ئال-
ئادىلجان بول-

---

13 مەن ئۆيىمىزنى رەتلە- خالا-
ئۆيىمىزنى رەتلە-
مەن خالا-

Exercise 2 Translate the following sentences into English.

1. مەن ئۇسسۇل ئويناشنى ياخشى كۆرمەن.

2. ئۇ بىر چوڭ بالا، ئۆيگە قانداق قايتىشنى بىلىدۇ.

3. مېنىڭچە، تانسا ئويناش بەكمۇ تەس ئەمەس.

4. ئالىم تاماق ئېتىشكە ئامراق ئەمەس.

5. بىز يازدا سۇ ئۈزۈشنى ئۆگىنىشنى ئويلىشىۋاتىمىز. (سۇ ئۈزۈش ‘swim’)

6. سىز يازلىق تەتىلدە قەشقەرگە بېرىشنى خالامسىز؟

7. بۇ كىچىك بالىلار كۈندە ئويناشتىن باشقىنى ئويلىمايدۇ.

8. بالىلار قانچە ياشلاردا مېڭىشنى ئۆگىنىدۇ؟

9. ئۇلارنىڭ ئائىلە خىزمەتچىسى كۈندە كىر يۇيۇش، تاماق ئېتىش، ئۆي تازىلاش، بازاردىن كۆكتات سېتىۋېلىش ئىشلىرىنى قىلىدۇ.

10. مېنىڭچە سىزگە بۈگۈن مەكتەپكە بېرىش ۋە كېلىش، ئوقۇش، كىتاب ئارىيەت ئېلىش ۋە قايتۇرۇش ئۈچۈن بىر كۈن ۋاقىت كېتىدۇ.

Exercise 3

Translate the following sentences into Arabic-script Uyghur:

1. It’s not easy to learn Chinese characters. ______________________________
2. Buying plane tickets to Beijing is expensive. ______________________________
3. Is it far to go by bike to the shops? ______________________________
4. It is interesting to watch television. ______________________________
5. Is it easy to write the Arabic script? ______________________________
6. It is cheaper to buy hard pears. ______________________________
7. Do you like to watch this movie? ______________________________
8. To study in a dormitory is not convenient. ______________________________
9. It is interesting to sit in the market. ______________________________
10. I like to run on the sports field. ______________________________

Exercise 4

In the conversation below, fill in the correct form of the verb ‘to go,’: *bar*-, *ket*-, or *mang*-, and then write your English translation of the conversation alongside it.

مەريەم: نەگە. . . . .؟

بىلقىز: ھازىر بازارغا . . . . ،

لېكىن ئەتە بېيجىڭغا. . . . .

مەريەم: ئايروپىلان بىلەن. . . . .

بىلقىز: ياق، ئۈرۈمچىگە ماشىنا بىلەن. . . . . ،

ئۈرۈمچىدىن پويىز بىلەن. . . . .

مەريەم: ئەتە سائەت قانچىدە. . . . .؟

بىلقىز: ئەتىگەن سائەت يەتتىدە. . . . .

مەريەم: ئۈرۈمچىگە يولدا نەچچە كۈن . . . .؟

بىلقىز: بىر يېرىم كۈن . . . .

مەريەم: مەن بۇ يەردە قالىمەن. ئاتا ـئانام بۇ يەرگە . . . .

بىلقىز: ئاتاـ ئانىڭىز قەيەرلىك؟

مەريەم: ئاقسۇلۇق. ئۇلار ئاقسۇدىن كۇچار ئارقىلىق . . . .

بىلقىز: ئاقسۇدىن قانچە كۈندە. . . . .؟

مەريەم: بىر كۈندە. . . . .

بىلقىز: ئۇلار ئۇزۇن ۋاقىت تۇرامدۇ؟

مەريەم: ھەئە، ئۈچ ھەپتە تۇرىدۇ.

بىلقىز: ياخشى، ئاندىن كېيىن ئاقسۇغا. . . . .؟

مەريەم: ھەئە، ئۇلار ئۈرۈمچى ئارقىلىق. . . . .

بىلقىز: ئاپتوبۇس بىلەن قانچە كۈن. . . . .؟

مەريەم: ئۈچ كۈن. . . . .

بىلقىز: پاھ! بۇ يەردىن ئاقسۇغا . . . . ناھايىتى ئۇزۇن

ۋاقىت. ئاپتوبۇس بەك ئاستا، ئەمەسمۇ!

مەريەم: ئايروپىلان بىلەن نەچچە سائەتتە . . . .؟

بىلقىز: ئىككى سائەتتە. . . . .

Lesson 10

بار يوق

Being and nothingness

Concepts and Structures

1. Existential adjectives *bar* بار and *yoq* يوق : existing and having
2. Making Comparisons with: A B+*Din* (ـتىن/ـدىن) Adj
3. More on the relativizer *ki* كى : N_1+*diki* N_2, N_1+*ningkidin* Quantity
4. Using adjectives and numbers as nouns: possessive adjectives: *chongi, kichiki*; possessive numerals *ikkimiz* etc.
5. Measure words: some weights and measures; temporary measure words
6. Language Use Notes: partitive +*Din*دىن تىن ; more on particle *chu* چۇ ; Chinese schooling; Vocabulary notes *qérindash* قېرىنداش; *bezi* بەزى; compound words; loan words

Bar (affirmative) and *yoq* (negative) are used to express existence as in (1), and non-existence (2); having (3), or lacking (4):

(1) Ürümchide köp résturan **bar**. ئۈرۈمچىدە كۆپ رېستوران بار.

'In Ürümchi **there are** a lot of restaurants.'

(2) Bu yil univérsitétta norwégiyilik **yoq**. بۇ يىل ئۇنىۋېرسىتېتتا نورۋېگىيەلىك يوق.

'This year **there are no** Norwegians at the university.'

(3) Mende qelem **bar**. مەندە قەلەم بار. 'I **have** a pen.'

(4) Mende qelem **yoq**. مەندە قەلەم يوق. 'I **don't have** a pen.~I don't have any pens.'

The possessive usage as in (3) and (4) above requires the possessor be marked in the locative case +*DA*. We also discuss an alternative with genitive pronouns, *méning bir qelimim bar* 'I have/own a pencil.' *Bar* and *yoq* do not take any suffixes and refer to a general time period of the present. (Past-tense statements of existence and possession (*bar idi, yoq idi*) will be covered in Lesson 13 and later in Volume II.) In this lesson, we learn more uses of the particle *ki* (see also Lesson 8) and ablative +*Din* for making comparisons (cf. Lesson 3). We discuss measure words, which are independent nouns used to describe a specific quantity or volume of something, such as *xalta* 'bag,' used as 'a bag of, a package of,' as in *bir xalta pemidur* 'a bag of tomatoes.' We also introduce one of the many kinds of compound words in Uyghur, *jüp söz* 'paired words,' i.e.

compound nouns. These are nouns that are composed of two words separated by a hyphen, like *ata-ana* ‘parents,’ from *ata* ‘father’ and *ana* ‘mother,’ or one word which has been echoed (reduplicated) in the second syllable, like *chay-pay* ‘tea and the like.’ We also discuss a number of vocabulary items and glance at some of the non-Turkic elements of Uyghur vocabulary, drawn from Persian, Arabic, Russian, Chinese, and other sources.

Dialogue 10.1 10 . 1 -سۆھبەت

Polat lives and works in Kazakhstan and wants to visit Xinjiang. He asks his friend Tömür what things are like there.

پولات ئامېرىكىدا ئىشلەيدۇ. ئۇ شىنجاڭغا بېرىپ تۇغقان يوقلاشنى ئويلاپ، دوستى ئايگۇلدىن شىنجاڭنىڭ ئەھۋالىنى سورايدۇ.

پولات: ئايگۇل، ھازىر شىنجاڭدا ئالما بارمۇ؟
ئايگۇل: ھازىر كۈز پەسلى، شۇڭا چوقۇم ئالما بار.
پولات : يازدا ئالما چىقمۇ؟
ئايگۇل : ياق، يازدا ئالما بەك ئاز.
پولات : نەشپۈتچۇ؟
ئايگۇل : نەشپۈت كۈزدە چىق، بىراق قىشتا نەشپۈت بەك ئاز بولىدۇ. ئەتىيازدا تېخىمۇ ئاز، ھەم تولىمۇ قىممەت. ئالتىنچى ۋە يەتتىنچى ئايلاردا نەشپۈت تېپىلمايدۇ.
پولات: قىش پەسلىدە قار بارمۇ؟
ئايگۇل : ھەئە، شىنجاڭنىڭ شىمالىدا قار بار. ئەمما قەشقەردە قار يوق دېيەرلىك .
پولات : ئۈرۈمچىدە يامغۇركۆپ ياغامدۇ؟
ئايگۇل : ياق. ئۈرۈمچىدە ئانچە كۆپ يامغۇر ياغمايدۇ. لېكىن غۇلجىدا ئۈرۈمچىدىن كۆپ يامغۇر ياغىدۇ.
پولات: شامال چىقامدۇ ؟[1]
ئايگۇل : ئەتىيازدا دائىم شامال چىقىدۇ، لېكىن يازدا ئانچە شامال چىقمايدۇ، كۈزدە ئادەتتە شامال يوق.
پولات : ئالتاينىڭ ھاۋاسى قانداق؟
ئايگۇل : يازدا ئۇ يەرنىڭ ھاۋاسى ئانچە ئىسسىق ئەمەس،ئۈرۈمچىدىن سالقىن. قىشتا ھاۋا بەك سوغۇق . ئامېرىكىنىڭ ھاۋاسى قانداق؟
پولات: ئامېرىكىنىڭ ھاۋاسى شىنجاڭنىڭكىگە ئوخشىمايدۇ. شىمالدا قار بار. جەنۇبدا قار يوق، ئۇ تەرەپتە بەزىدە قاتتىق بوران چىقىدۇ.

[1] The verb *chiq-* ‘emerge’ is here used with *shamal* ‘wind, breeze’ to mean ‘blow.’

Dialogue 10.2 10.2 -سۆھبەت

Adil goes into a small shop looking for stationery and a few snacks.

ئادىل كىچىك دۇكاندىن ئوقۇش قوراللىرى ۋە بىرنەچچە ئۇششاق يېمەكلىك ئالغىلى باردۇ.

ئادىل: قىزچاق، دەپتەر بارمۇ؟
قىز: نېپىز دەپتەر بار، قېلىنى يوق.
ئادىل: نېپىزىدىن بىرنى ئالاي، قەلەم بارمۇ؟
قىز: قەلەم يوق، قېرىنداش بار.
ئادىل: قېرىنداشلاردىن ئىككىنى ئۇنىڭدىن باشقا يەنە بىر خالتا خاسىڭ ئالاي.
قىز: ھازىر بىزدە خاسىڭ يوق. لېكىن گازىر بار، ئالامسىز؟
ئادىل: ئۇنىڭدىن ئۈچ خالتا ئالاي، كەمپۈتمۇ بارمۇ؟
قىز: ھەر خىل كەمپۈت بار. قايسىسىنى ئالىسىز؟
ئادىل: مەن ئۇنىڭدىن يۈز گرام ئالاي.

Dialogue 10.3 10.3 -سۆھبەت

Güli and Tahir are finding out about each other’s families.

گۈلىنىڭ ۋە تاھىرنىڭ ئائىلىلىرى

گۈلى: تاھىر، بالىڭىز بارمۇ؟
تاھىر: ئىككى بالام بار، چوڭ بالام ئوغۇل، كىچىك بالام قىز. سىزنىڭچۇ؟
گۈلى: مېنىڭمۇ ئىككى بالام بار، چوڭى قىز، كىچىكى ئوغۇل،قانچە قېرىندىشىڭىز بار؟
تاھىر: تۆت قېرىندىشىم بار. بىر ئاكام، بىرھەدەم، ۋە ئىككى ئىنىم، سىزنىڭچۇ؟
گۈلى: مېنىڭ ئىككى قېرىندىشىم بار. ئۇلاردىن باشقا يەنە ھەدەم ھەم سىڭلىم بار. بىز بەش جان.
تاھىر: يولدىشىڭىز قەيەردە ئىشلەيدۇ؟
گۈلى : يولدىشىم بەشىنجى ئوتتۇرا مەكتەپتە ئىشلەيدۇ. ئايالىڭىزچۇ؟
تاھىر: ئايالىم ئوقۇتقۇچىلىق قىلىدۇ. ئۇ ئون تۆتىنچى باشلانغۇچ مەكتەپنىڭ تەنتەربىيە مۇئەللىمى.
گۈلى: ئاتا- ئانىڭىز نېمە خىزمەت قىلىدۇ؟
تاھىر: ئاپام ئۆي ئايالى، دادام ھۆكۈمەتتە ئىشلەيدۇ.
گۈلى: مېنىڭ دادام سودىگەر، كىيىم- كېچەك بازىرىدا تىجارەت قىلىدۇ.
تاھىر: ئاپىڭىزچۇ؟
گۈلى: ئاپام توقۇمىچىلىق زاۋۇتىدا ئىشلەيدۇ.

Vocabulary سۆزلۈك

Latin-script Uyghur	English	Arabic-script Uyghur
Altay	Altay (region and city in northern. Xinjiang)	ئالتاي
ay	month; moon	ئاي
etiyaz	spring, early spring; thawing season	ئەتىياز
bashlanghuch	primary, initial, elementary, beginning	باشلانغۇچ

bahar	spring; late spring; sprouting season	باھار
boran	storm, windstorm, sandstorm, gale, hurricane	بوران
bolaq	bundle, package, e.g. paper cone (t.M)*	بولاق
pesil (possessive *pesli*)	season; division, chapter	پەسىل
tal	single, individual; counter for many objects	تال
Tahir	Tahir (male name)	تاھىر
tenterbiye	physical exercise, sport	تەنتەربىيە
traktor	tractor, farm vehicle (sometimes spelled *tiraktor*)	تراكتور
toqu- [+ni]	weave, knot, knit, braid	توقۇ-
toqumichiliq	textile industry; knitting, weaving	توقۇمىچىلىق
toluq	full, complete	تولۇق
toluqsiz	partial, incomplete	تولۇقسىز
Tömür	Tömur (male name); iron	تۆمۈر
tijaret	trade, business	تىجارەت
jabduq	furniture, gear, equipment, utensils; preparation, arrangement	جابدۇق
jan	soul, life; dear, beloved	جان
jay	place, location; residence, abode	جاي
jenub	south	جەنۇب
jenubiy	southern, southerly	جەنۇبىي
Junggoluq	Chinese citizen (PRC usage)	جۇڭگولۇق
jüp	pair, couple	جۈپ
choqum	certainly, undoubtedly, definite, for sure	چوقۇم
xasing (=*yer yangighi*)	peanut(s)	خاسىڭ (يەر ياڭىغى)
xalta	pack, bag, carrier bag, sack	خالتا
Xitay	China (CIS usage)	خىتاي
xil	kind, variety, type, sort	خىل
derya	river	دەريا
dukan	small shop, kiosk, market stall	دۇكان
salam	greetings, salutations, regards; Hello!	سالام
salam ber-	pass on greetings	سالام بەر-
salqin	mild, temperate, cool, fresh, freshness	سالقىن
sodiger	trader, merchant, salesperson	سودىگەر
sorun	occasion, gathering (usually male)	سورۇن
soghuq (pron. *soghaq*)	cool, cold, chilly, chilling	سوغۇق
sulyaw (=*pilastinka*)	plastic, synthetic (CIS *plastinka*)	سۇلياۋ (پىلاستىنكا)
shara'it (pron. *sharayit*)	conditions, situation, environment	شارائىت
shamal	wind, breeze	شامال
sherq	east, orient	شەرق
sherqiy	eastern, easterly, oriental	شەرقىي
shimal	north	شىمال
shimaliy	northern, northerly	شىمالىي
shimishke	snack seeds (sunflower, melon)	شىمىشكە
gherb	west; occident	غەرب
gherbiy	western, westerly, occidental	غەربىي
qar	snow	قار
Qeshqer	Kashgar (city and area in southwestern Xinjiang)	قەشقەر
qérindash	pencil; sibling (male or female)	قېرىنداش

qélin	thick (and flat), close, dense	قېلىن
qiz	girl; young woman; daughter; bride	قىز
qizchaq	young girl; (address: girl)	قىزچاق
kempüt (pron. *kempit*)	sweets, candy	كەمپۈت
küz	autumn, fall season	كۈز
gazir	watermelon snack seeds	گازىر
gram	gram (unit of weight)	گرام
Güli	Güli (female name)	گۈلى
méwe-chéwe	fruits and nuts	مېۋە-چېۋە
népiz	thin, slender (and flat)	نېپىز
hawa	weather; atmosphere, sky, air	ھاۋا
hayat	living, life; alive	ھايات
hede	elder sister; (address: Auntie)	ھەدە
hökümet	government, administration	ھۆكۈمەت
ottura	middle, medium, center	ئوتتۇرا
ottura mektep	secondary school (junior and high)	ئوتتۇرا مەكتەپ
oxsha- (oxshimaq) [+GA]	resemble, seem, be similar, be up to expectation	ئوخشا- (ئوخشىماق)
oqutquchiliq	teaching, pedagogy	ئوقۇتقۇچىلىق
issiq	hot, warm; heat, high temperature; feverish	ئىسسىق
yaz	summer	ياز
yagh- (yaghmaq, yéghish)	precipitate, fall from sky (rain, snow)	ياغ- (ياغماق، يېغىش)
yamghur	rain	يامغۇر
yoldash	husband, spouse, companion; comrade	يولداش
yultuz	star	يۇلتۇز

*t.M= temporary measure word

Grammar گرامماتىكا

1. Existential adjectives *bar* بار *yoq* يوق

1.1 Form

	Affirmative	**Negative**
Declarative	bar	yoq
Interrogative	barmu?	yoqmu?

The general present form of *bar* and *yoq* is simple, using plain *bar* and *yoq* in declarative sentences, as in (5) and (6) below, and adding the particle *mu* in questions, as in (7) and (8). Question *mu* (Lesson 1), is always written together with the preceding word:

(5) Méwe jiq. مېۋە جىق. ‘There is a lot of fruit.’

(6) Alma yoq. ئالما يوق. ‘There are no apples.’

(7) Xasing barmu? خاسىڭ بارمۇ؟ ‘Are there any peanuts?

(8) Kempüt yoqmu? كەمپۈت يوقمۇ؟ 'Aren't there any sweets?'

1.2 Existential meaning

In this usage, ***bar*** means '(something) exists,' 'is present' or 'there is/are.' Its negative form ***yoq*** means '(something) does not exist, is not present' or 'there isn't/aren't.' Usually they form the **predicate** (the most verb-like thing) **of a stative sentence**:

(9) Qar bar. قار بار. 'There is snow.' (lit., snow exists)

We had stative sentences with regular adjective predicates in Lesson 1 (*Bu bina égiz* 'This building is tall'), like in (10) below:

(10) Qar soghuq. قار سوغۇق. 'Snow is cold.'

As predicates, *bar* and *soghuq* are the most verb-like elements in these sentences, but they differ from verbs is that they **do not take verb suffixes**. They express a general state of affairs ('stative') valid over an unspecified time period, rather than an action at a particular time**.**

When *bar* and *yoq* are used to express existence, a locative or temporal noun often appears at the beginning of the sentence to indicate the place or time something exists:

(11) Sinipta üstel bar. سىنىپتا ئۈستەل بار. 'There are chairs in the classroom.'

(12) Bügün kino bar. بۈگۈن كىنو بار. 'There's a movie today.'

Bar and *yoq* can also be used as single-word sentences, in answers to questions:

(13) a. Bügün kino barmu? بۈگۈن كىنو بارمۇ؟ 'Is there a movie today?'

b. (He'e,) bar. ھەئە، بار. '(Yes,) there is.'

c. (Yaq,) yoq.[2] ياق،يوق. '(No,) there isn't.'

One extended meaning of *bar* and *yoq* is as a euphemistic expression for 'be alive/not be alive':

(14) a. Ata-aningiz **bar**mu? ئاتا ـ ئانىڭىز بارمۇ؟ 'Are your parents still around?'

b. Dadam **yoq**. دادام يوق. 'My dad isn't.' (He's no longer alive.) (not *I don't have a father.)

[2] Using the single-word sentence *yoq* by itself can often be seen as brusque and impolite, especially if it is in response to a request. One-word answers are given with the possessive *bar/yoq*: *Xasing barmu?* 'Do you have any peanuts?' --*Yoq*. '(No,) I don't.

Polite euphemism is important in Uyghur discourse. It is grammatically possible but quite impolite to use the adjective *hayat* 'be alive' to directly ask: *Ata-aningiz* ***hayat*** *mu?* 'Are your parents living?' Instead, we would encourage you to instead use *bar/yoq* as in (14a-b) above.

Besides acting as predicates, existential *bar* and *yoq* can also be attributes, describing a noun. This **attributive usage of existential *bar/yoq*** is either translated as a relative clause or as an adjective:

su bar jay سۇ بار جاي 'place where there is water' (lit., 'water-exists place')

sorunda yoq adem سورۇندا يوق ئادەم 'unsociable person' ('not-present-at-gatherings (*sorun*) person')

1.3 Possessive meaning: perceived belonging N+*ning* N-Poss.Endings *bar/yoq*

There are two possessive constructions using *bar/yoq*, and while sometimes they are equivalent in meaning, one (described here in 1.3) **usually** involves **a state of perceived belonging**, whereas the other (1.4) involves possession which may be temporary.

In this first state of perceived belonging, *bar* means '(somebody or something) has or possesses (something),' while *yoq* means '(somebody or something) does not have or possess (something).'

This uses the first uses the **Genitive-Possessive construction** (from Lesson 8):

(15) Méning ikki balam bar. مېنىڭ ئىككى بالام بار. 'I have two children.' (my two child exist)

(16) Akamning üch qizi bar. ئاكامنىڭ ئۈچ قىزى بار. 'My older brother has three daughters.'

(17) Sizning qanche hedingiz bar? سىزنىڭ قانچە ھەدىڭىز بار؟

'How many older sisters do you have?'

The possessive pronouns will usually be dropped if the owner referred to is obvious from the context (e.g. in an answer to a question, like (18) is for (17).

(18) (~~Méning~~) Ikki hedem bar. (مېنىڭ) ئىككى ھەدەم بار. 'I have two older sisters.'

(19) (~~Méning~~) Ishim yoq. (مېنىڭ) ئىشىم يوق.

'I don't have work.'~ 'I don't have anything to do.'[3]

It may help to keep the literal meaning ('my two older sisters exist.') in mind, since the grammar in Uyghur is slightly different than that of English.

[3] Unlike (15)-(18), in (19) we cannot say that the 'work' is permanently or inherently belonging to the person, but the 'work' referred to is perceived to be "owned" by the speaker.

1.4 Possessive meaning: location/time **Location/Time+*DA* N *bar/yoq***

The second possessive usage of *bar* and *yoq* is used with a **temporal or locative phrase at the beginning of the sentence**, in order to indicate where or when the noun exists. This time or location must be marked with the locative case *+DA*. In these sentences, the speaker is only claiming that the noun is located 'on or with someone' or 'at a particular time,' but **no claims are being made about ownership**. The item could be borrowed, and could but does not necessarily belong to the noun or noun phrase marked with *+DA*, as in the first example:

(20) Uningda bir wélisipit bar. ئۇنىڭدا بىر ۋېلىسىپىت بار.

'S/he has a bicycle (**with his/her person**, but it may not be his/her own).'

Now compare the 'belonging' possessive we learned in 1.3 above:

(21) Uning bir wélisipiti bar. ئۇنىڭ بىر ۋېلىسىپىتى بار.

'S/he has (owns) a bicycle (but may not have it with him/her at this time).'

Some other examples:

(22) Mende mashina yoq. مەندە ماشىنا يوق. 'I don't have a car (available).'

(23) Silerde bir at barmu? سىلەردە بىر ئات بارمۇ؟ 'Do you have a horse in your yard?' ('at you')

The specific **locative** meaning is clearer when **both cases** (the possessive and the locative) are used together. In (24), the object (*séning* is omitted) is moved to the start for emphasis:

(24) Deptiring mende bar. دەپتىرىڭىز مەندە بار. 'I have your notebook (here) with me.'

A related locative use of *bar* and *yoq* is to identify whether someone is **at home** or not. In question-and-answer form (either in person or on the telephone), sometimes ***öyde*** accompanies *bar* or *yoq*, but usually the location is understood and remains unspoken.

(25) a. Tahir (öyde) barmu? تاھىر (ئۆيدە) بارمۇ؟ 'Is Tahir there (at home)?'

b. (U) yoq. (ئۇ) يوق. '(He) isn't.'

1.5 Word Order in *bar/yoq* sentences

The most common word order is for locative and/or temporal expressions to come first, followed by the subject, followed by *bar* or *yoq* at the end of the sentence:

(26) Ürümchide qishta jiq qar bar. 'There's a lot of snow in Ürümchi in the winter.'

Location	Time	Subject	Predicate	
Ürümchi**de**	qish**ta**	jiq qar	**bar.**	ئۈرۈمچىدە قىشتا جىق قار بار.
In Ürümchi	in winter	abundant snow	exists	

Sometimes for emphasis, the subject may be placed at the beginning of the sentence, as we saw in (24) above. Also, when two parallel clauses or sentences with *bar/yoq* are linked together, the subject may be omitted from the second clause/sentence if it is understood from the context:

	Location	Subject	Predicate	Location	Subject	Predicate
(27)	Bezi yillarda	**qar**	köp,	bezi yillarda		yoq.

بەزى يىللاردا قار كۆپ ، بەزى يىللاردا يوق.

‘In some years the snow is abundant, some years there is none.’

1.6 Using *yoq déyerlik* ‘hardly... at all’

Dialogue 10.1 has the adverbial ***déyerlik*** ‘...to speak of’ at the end of the sentence after *yoq*:

(28) Qar yoq déyerlik. قار يوق دېيەرلىك. ‘There’s hardly any snow at all.’

This adverbial particle is used like other particles to add vagueness to a statement, as if ‘hardly...at all’ is a sort of afterthought on the part of the speaker. It is derived from the general present (‘aorist’) tense of verb *de-* ‘say.’

2. Comparative constructions A +*Din* B Adj

To make comparisons between A & B, add the ablative case +*Din* (*din/tin* دىن/ تىن) to the noun forming the standard of comparison. Usually the standard (A+*Din*) is placed **after the subject**:

(29) Adil <u>men**din**</u> égiz. ‘Adil is taller <u>than me</u>.’ ئادىل مەندىن ئېگىز.

(30) Men <u>siz**din**</u> chong. ‘I am older <u>than you</u>.; (not ‘taller’ or ‘fatter’) مەن سىزدىن چوڭ.

(31) Qeshqer Ürümchi**din** issiq. ‘Kashgar is hotter <u>than Ürümchi</u>.’ قەشقەر ئۈرۈمچىدىن ئىسسىق.

(32) Alma <u>neshpüt**tin**</u> erzan. ‘Apples are cheaper than pear-apples.’ ئالما نەشپۈتتىن ئەرزان.

Remember in Lesson 9, the sentences with the **comparative adjectival suffix** +*rAK* that we learned did not mention any point of comparison (standard):

(33) Alma erzanraq. ‘Apples are cheaper.’ ئالما ئەرزانراق.

Cheaper than what? We don't know. To make the standard of comparison explicit, therefore, we use *+Din* on the standard. Let's now look at such comparative constructions in sentence with verbs. If we start with a non-comparative sentence:

(34) En'gliye**de** yamghur **jiq** yaghidu. 'In England it rains a lot.' ئەنگلىيەدە يامغۇر جىق ياغىدۇ.

We can use that basic structure to compare the event or action in two different locales:

(35) En'gliye**de** yamghur Ürümchi**din jiq** yaghidu. ئەنگلىيەدە يامغۇر ئۈرۈمچىدىن جىق ياغىدۇ.

'In England it rains more than in Ürümchi.' (Editor's note: It rains a *lot* more in England.)

3. More on the relativizer *ki* كى

3.1 N_1+Diki N_2

We saw in Lesson 8 how the particle *ki* كى creates possessive pronouns (from nouns and

pronouns) in the structure N+*ning+ki*, as in *méningki* 'mine, the one belonging to me,' and *mu'ellimningki* 'the one belonging to the professor.' We also observed how *ki* is used together with the locative case to create locative relative clauses, such as *siniptiki mu'ellim* 'the teacher who is in the room.' Here, we can contrast these locative relative clauses (N_1+*Diki* N_2, 'the N_2 which is in N_1') with possessive constructions (N_1+*ning* N_2+Poss.Endings, 'the N_1's N_2'). (Compare English 'the government in China' (locative) vs. 'China's government.') See how similar these two phrases are:

bu öy**ning** jabduqlir**i** 'this home**'s** furniture' بۇ ئۆينىڭ جابدۇقلىرى

bu öy**diki** jabduqlar 'the furniture **in** this home' ('this at-the-house furniture.') بۇ ئۆيدىكى جابدۇقلار

With the locative-relative *+Diki*, since it is *not* a possessive construction, there is no possessive suffixation (like *+i*) on the noun 'furniture.' Here is another pair:

(36) a. Junggo**ning** ademlir**i** 'China's people' (=only Chinese citizens) جوڭگونىڭ ئادەملىرى

b. Junggo**diki** ademler 'the people who are in China'[4] جوڭگودىكى ئادەملەر

---

[4] This term refers to any person in China, potentially including foreigners living there. Contrast the simple plural noun *Junggoluqlar* جوڭگولۇقلار 'citizens of China.' This latter term routinely includes not just Chinese citizens within China, but refers broadly to any Chinese citizen anywhere in the world. Note also that these three expressions include all ethnicities, just like the terms 'British' or 'Australian.' To say specifically '(ethnic) Chinese,' one would use the term *Xenzu* in China, and *Kitay* in the CIS.

3.2 N+*ning+ki+din* Quantity

The relativizer *ki* is combined with the ablative *+Din* to refer to the **person** selling the apples in a very abbreviated fashion, leaving off *ademning almisi* 'a person's apples' as follows:

(37) a. Men buning**ki**din ikki kilo alimen. مەن بۇنىڭكىدىن ئىككى كىلو ئالىمەن.

'I will buy two kilos of this person's ones.

The above is short for the following, with the omitted elements *italicized*:

b. Men bu *adem*ningki *almisi*din ikki kilo alimen.
مەن بۇ ئادەمنىڭكى ئالمىسىدىن ئىككى كىلو ئالىمەن.

4. Using Adjectives and Numbers as Nouns

In the dialogues you will have encountered possessive and/or plural **noun suffixes** occurring **on adjectives or numbers**. This happens frequently when the subject is understood (and therefore omitted). Sometimes this usage is equivalent to English '(one) of, one(s)':

(38) Chong**i** qiz.	'The older of them is a girl.'	چوڭى قىز.
(39) Kichiki**i** oghul.	'The younger/smaller of them is a boy.'	كىچىكى ئوغۇل.
(40) Qélin**i** yoq.	'There are no thick ones (left).'	قېلىنى يوق.
(41) Népiz**i**din birni alay.	'Let me buy one of the thin ones.'	نېپىزىدىن بىرنى ئالاي.
(42) Üchimiz bar.	'There are three of us.'	ئۈچىمىز بارمىز.

To say 'the two of them,' *ikkisi* is common, but *ikkilisi* also occurs:

(43) **Ikkisi**ni alimen.	'I will buy (just) **two of them**.'	ئىككىسىنى ئالىمەن.
(44) He'e, **ikkilisi** hayat.	'Yes, **both of them** are living.'	ھەئە، ئىككىلىسى ھايات.

5. Measure Words

Nu $N_{1.measure}$ N_2

Weights and measures are expressed with the quantity preceding the weight or measure word, followed by a substantive noun. Note that any noun which is **quantified** (i.e. by a number) **does not take the plural suffix** (not *besh kilo alimilar, *ikki yüz gram kempütler):

besh kilo alma	'five kilos of apples'	بەش كىلو ئالما
ikki yüz gram kempüt	'200 grams of sweets'	ئىككى يۈز گرام كەمپۈت

Some nouns serve as **temporary counters ('measure words')**; these occur independently in the language, but are often pressed into service in the same Numeral-Measure-Noun construction:

bir xalta xasing	'one packet of peanuts'	بىر خالتا خاسىڭ
üch éghiz öy	'three-room house'	ئۈچ ئېغىز ئۆي
bir jüp ayagh	'one pair of shoes'	بىر جۈپ ئاياغ
bir tal yultuz	'a/one single star'	بىر تال يۇلتۇز

These temporary measures derive from the independent nouns *xalta* 'bag,' *éghiz* 'mouth,' *jüp* 'pair,' *tal* 'willow.'

6. Language Use Notes

6.1 Partitive: Buying 'some of …' N+*Din* Quantity 'a quantity of N'

Besides using the ablative +Din to mark the source of something (Lesson 5, as in *dukandin alimen* 'I'll buy (it) from the shop'), and for comparative constructions (section 2 above), *+Din* is also used as a partitive. The noun which *+Din* marks is the whole, and what follows is some part of that whole:

(45) Bu almi**din** ikki kilo alimiz. بۇ ئالمىدىن ئىككى كىلو ئالىمىز.

'We will buy two kilos of these apples.'

Did you notice that the **noun** is referred to in the **singular**? This will always be the case unless there is more than one kind of fruit.

6.2 More on the Tag Question *chu* چۇ N+*ning chu*? 'And N's?'

The particle *chu* that we encountered in Lesson 1 used when asking a follow-up question ('and what about so-and-so?'), like *U Kanadaliq. Ularchu* ? 'S/he's Canadian. (And) what about them?' Following a possessive *bar* or *yoq* sentence, it's important to **follow the same pattern** (maintain the N+*ning* and any further case or number suffixes on the possessor), though the possessee can be dropped. This is different than English 'Do you?'

(46) a. Mé**ning** bir étim bar. مېنىڭ بىر ئېتىم بار. 'I have (own) a horse.'

b. Siz**ning**chu? سىزنىڭچۇ؟ 'Do you?' (lit., 'And yours?')

(Full form: Sizning bir étingiz barmu? 'Do you have a horse?')

Here are two more examples; notice the vowel raising on +*DA* in (48)b:

(47) a. Biz**ning** ikki balimiz bar. بىزنىڭ ئىككى بالىمىز بار. ‘We have two children.’

b. Ular**ning**chu? ئۇلارنىڭچۇ؟ ‘What about them?’ (‘And theirs?’)

(48) a. Men**de** bir téléwizor bar. مەندە بىر تېلېۋىزور بار. ‘I have a television (here).’

b. Siler**di**chu? سىلەردىچۇ؟ ‘How about you?’ (‘And at yours?’)

6.3 The Chinese schooling system

Elementary schools (*bashlan’ghuch mektep*, from *bashla-* ‘start, begin’) in China start at the first grade (when pupils are about age 7) and continue through the 6th grade. Thereafter, the *ottura mektep* ‘middle school’ refers to the subsequent six years of schooling (equivalent to English secondary schools, covering both the junior and senior high school in the American system). *Ottura mektep* (which is pronounced *otra* if said quickly) is subdivided into two stages, three years of *toluqsiz ottura mektep* (‘incomplete middle school,’ i.e. middle school/junior high), and three additional years of *toluq ottura mektep* (‘complete middle school,’ i.e. secondary/high school).

Primary and middle schools are referred to using **numbers** rather than names:

Yettinchi bashlan’ghuch mektep	‘the 7th Elementary School’	يەتتىنچى باشلانغۇچ مەكتەپ
Ottuz ikkinchi ottura mektep	‘the 32nd Middle School’	ئوتتۇز ئىككىنچى ئوتتۇرا مەكتەپ

6.4 Vocabulary Notes

6.4.1 Siblings or Pencils? *qérindash* قېرىنداش

Qérindash is an example of homophony in Uyghur. One of its meanings is ‘sibling (male or female)’, and the other is a ‘pencil’:

(49) Töt qérindishim bar. ‘I have four **siblings.**’ تۆت قېرىندىشىم بار.

(50) Men ikki qérindash alimen. ‘I will buy two **pencils**.’ مەن ئىككى قېرىنداش ئالىمەن.

Do not be anxious, though; it is mostly quite clear from the conversation which one is meant!

6.4.2 ‘Some, sometimes’ **bezi** بەزى

The word ***bezi*** is a quantifier meaning ‘some.’ It often appears with a **time noun** having a **locative suffix** *-da/ta/de/te*, together making up an adverbial phrase:

bezi künlerde	‘(on) some days’	بەزى كۈنلەردە
bezi yillarda	‘(in) some years’	بەزى يىللاردا
bezi waqitlarda	‘sometimes,on some occasions’	بەزى ۋاقىتلاردا

This last one above is usually abbreviated to just *bezide* بەزىدە.

6.5 Hyphenated Compound Nouns جۈپ سۆز

The two nouns of these compound words are often semantically similar and form a compound whose meaning is always more general than that of either of the contributing nouns. They are **pronounced like one word, but they are always written with a hyphen** between the two words. An example is the compound *ata-ana* ئاتا-ئانا ‘parents,’ composed of *ata* ‘father’ and *ana* ‘mother.’ Observe how the Arabic script starts again with an initial ئ after the hyphen.

Sometimes both individual nouns exist also as common independent words in the modern language, like *ata-ana*. (These are rather formal and somewhat antiquated-sounding terms; in northern Xinjiang at least, *dada* and *apa* are more common, but in the south, *ata* and *ana* are more commonly used). Nonetheless, the compound *ata-ana* ئاتا-ئانا ‘parents’ is used everywhere.

Sometimes, the second part after the hyphen is not (or no longer) an independent word modern Uyghur: e.g. *qen-gézek* ‘sweets,’ *kiyim-kéchek* ‘clothes’: *qen* and *kiyim* are common words, but *gézek and kéchek* are not used.

Another large number of these compound nouns are so-called reduplicated forms, that is, the second syllable is a duplicate of the first syllable, except that the initial sound *p-* (or sometimes *m-* or other sounds) is substituted; this second syllable is meaningless without the first: *chay-pay* ‘tea and the like (candies, biscuits, sugar, etc.)’; *méwe-chéwe* ‘fruits and the like’; *pay* and *chéwe* are meaningless and cannot be used alone.

Words joined in this way will take **suffixes** just as if they were a single word, but only added onto the second noun: *ata-anilar* ئاتا-ئانىلار ‘parents,’ *méwe-chéwiler* مېۋە-چېۋىلەر.

6.4 Loan Words

Every language borrows words and other elements from other languages. Uyghur is a Turkic language and most of its vocabulary is Turkic, but it also has loan words from Persian, Arabic, Russian, Chinese, and other languages. It's useful to know if a word is a loan, since especially the recent loans may be only partially subject to various processes (like vowel and consonant harmony).

6.4.1 Words of Persian and Arabic origin

Vocabulary associated with Islamic religious practice is of Arabic origin, including *jüme* جۈمە 'Friday,' and greetings and leave-takings, e.g *salam* سالام. Beyond these, however, are a wide variety of Persian and Arabic loans, especially abstract nouns and learned words. Some of these words, like *mewsum*, acquired a more specific meaning in Uyghur; some became more general, like *gül* and *shahmat*.

From Arabic: *mu'ellim* مۇئەللىم 'teacher,' from معلم

mewsum مەسۇم 'semester' from موسم 'season'

From Persian: *gül* گۈل 'flower' from گل 'rose; flower'

shahmat شاھمات 'chess' from شاه مات 'checkmate' (lit., 'king defeated').

Some Uyghur morphology is of Persian origin, e.g. the relativizer *ki*.

6.4.2 Words of Russian origin

Russian words should be recognizable: كەمپۈت، لاك، خىتاي، چاشكا، تراكتور، ئايرۇپىلان، پىرسەنت. In general, words beginning in *ist-* or ending in *-ka* or having *o* in a final syllable (spelled *u* in Uyghur) often have a Russian source, like *istansa* (from станция) 'station,' *chashka* (from чашка) 'cup, mug,' *pemidur* 'tomato' (помидор). Besides these, the names of months (*april*, *may*, etc.) will be familiar to Russian or English speakers. In the Uyghur used outside of China, in general, more Russian words are used than Chinese, including the word *kitay* (often pronounced *xitay*), meaning 'China' and 'Chinese' in Uyghur (and related to 'Cathay'). Even within China, Russian words often compete with Chinese ones, e.g. *téléwizor* vs. Chinese *dyanshi* 'television.'

Words coming through Russian to Uyghur include *wélisipit* 'bicycle,' from Russian велосипед and French *vélocipède*; *lak* 'varnish, lacquer' via Russian лак 'lacquer' from French *laque*; and *kempüt* 'candy' via Russian конфета from Italian *confetti* 'sugar-coated almonds.'

6.4.3 From Chinese

Mandarin Chinese borrowings generally are recent borrowings of administrative and other terms. These tend have a simple syllable structure, and only end in a vowel, *n*, or *ng*. Some examples: *xasing* خاسىڭ 'peanut' from Mandarin huāshēng 花生; *gazir* گازىر 'edible seeds (melon or sunflower)' from Chinese guāzǐ ; *sulyaw* سۇلياۋ 'plastic, synthetic' from Chinese sùliào 塑料; *Shinjang* شىنجاڭ 'Xinjiang 新疆 (Uyghur Autonomous Region),' the Mandarin name for eastern or Chinese Turkestan, meaning 'new dominion'; and *Junggo* جۇڭگو 'China,' the name used within China for the nation, from Zhōngguó 中国 'Middle Kingdom.' (Elsewhere, *Kitay* is used, see 6.4.2 above.) In the CIS (the former Soviet Central Asia), recent Chinese loans are not generally understood; conversely, many Russian words in common use in the CIS are not understood in Xinjiang.

Uyghur also has words from other language as diverse as Mongolian, Sanskrit (*much* مۇچ 'pepper') English, and other Turkic languages.

Exercises

Exercise 1

1.1 Translate these questions. (For the first question, use the more polite translation.)

a. Are your parents alive? ____

b. How many brothers and sisters do you have? ______________________________

c. Who is older (bigger) than you? ______________________________________

d. Who is younger (smaller) than you? ___________________________________

e. Do you have a husband? ____

f. Don't you have a wife? ____

g. Is he/she shorter than you: ____

h. How many children do you have? ______________________________________

1.2 Ask your teacher, classmate, or someone on the street each of the above questions, and write down their answers here.

a. ______________________________ ______________________________

b. ______________________________ ______________________________

c. ______________________________ ______________________________

d. ______________________________ ______________________________

e. ______________________________ ______________________________

f. ______________________________ ______________________________

g. ______________________________ ______________________________

Exercise 2

2.1 Here are some more Uyghur compound words whose first and second parts both are still independent nouns in the language. See if you can guess what their combined meanings are, even though you may only know one half.

e.g. ata-ana ______parents________. ئاتا- ئانا

derya-éqin ____________________ دەريا- ئېقىن

gherbiy-shimal____________________ غەربىي- شىمال

abi-hawa ____________________ ئابى- ھاۋا

aka-uka ____________________ ئاكا- ئۇكا

kéche-kündüz ____________________ كېچە- كۈندۈز

gül-giyah ____________________ گۈل- گىياھ

qish-yaz ____________________ قىش- ياز

acha-singil ____________________ ئاچا- سىڭىل

qiz-yigit ____________________ قىز - يىگىت

yémek-ichmek____________________ يېمەك - ئىچمەك

2.2 From your teacher and Uyghur friends, collect as many compound words as you can, the kind whose second part is reduplicated and has no independent meaning:

e.g. *hesen-hüsen* 'rainbow' ھەسەن-ھۈسەن

Exercise 3

Now you should be able to write a short paragraph describing your own family. Use the questions from Exercise 1(a) as suggestions for subjects to cover.

Lesson 11

كەسپ توغرىسىدىكى سۆھبەت

Talking about Occupations

Concepts and Structures

1. Definite past tense: *-di-* دى-; its polite uses

2. Occupations and other abstract nouns with *+chilIK* لىق/لىك/ لۇك/ لۇق

3. Language Use Notes: Expressing uncertainty 'whether or not' V_1-*DI*-, V_1-*midi- bilmeymen* etc.; people (*insan* ئىنسان, *kishi* كىشى, *adem* ئادەم); *gep qilish* گەپ قىلىش; approximate time with *+lAr* لار / لەر; order of noun phrases; purposive *-(I)sh üchün* ئۈچۈن and *-(I)shqa*

Beginning in this lesson, in the Vocabulary, *-(I)sh* and *-mAK* verb forms are only listed if they are irregular. From here on, example sentences are presented only in Arabic Uyghur script. These **examples should be read from right to left** (and therefore, the example numbers are now placed on the right). In the next few lessons we look at ways to express actions in the past. Here we learn the **simple past tense**, in which the speaker is certain that the event or action occurred:

'I came.' (1) مەن كەلدىم.

'Did you go?' (2) سىلەر باردىڭلارمۇ؟

'They didn't see.' (3) ئۇلار كۆرمىدى.

We also we learn "I don't know whether or not ..."; noun for occupations with *+liK*; approximate time expressions with *+lAr*; and meaning distinctions for a number of vocabulary items.

Dialogue 11.1 سۆھبەت -11.1

During a lunch break, Batur is walking to the college cafeteria when he sees his classmate Nurgül coming out.

چۈشتە باتۇر ئاشخانىغا ماڭىدۇ. دوستى نۇرگۈل شۇ ۋاقىتتا ئاشخانىدىن چىقىدۇ.

نۇرگۈل: نەگە ماڭدىڭىز؟

باتۇر: ئاشخانىغا. سىزچۇ؟

نۇرگۈل: ئۆيگە.
باتۇر: تاماق يېدىڭىزمۇ؟
نۇرگۈل: ھەئە، يېدىم.
باتۇر: نېمە تاماق يېدىڭىز؟
نۇرگۈل: پولۇ يېدىم.
باتۇر: نان ئالمىدىڭىزمۇ؟
نۇرگۈل: ياق، ناۋايخانىدا ئادەم يوق؟
باتۇر: ئاشخانىدا ئادىلنى كۆردىڭىزمۇ؟
نۇرگۈل: ياق، كۆرمىدىم.
باتۇر: ئۇنىڭ بۈگۈن پۇتبول ئوينايدىغانلىقىنى ـ ئوينىمايدىغانلىقىنى بىلەمسىز؟
نۇرگۈل: بىلمەيمەن.
باتۇر: سىزچۇ؟ ئوينامسىز؟
نۇرگۈل: ياق. تۈنۈگۈن ئوينىدىم. بۈگۈن ۋاقتىم يوق.

Dialogue 11.2 11.2- سۆھبەت

In Ürümchi, the Kashgarian Adil meets with Anna.

ئۈرۈمچىدە قەشقەرلىك ئادىل ئاننا بىلەن ئۇچرىشىدۇ.

ئادىل: قەيەردىن كەلدىڭىزمۇ؟
ئاننا : ئامېرىكىدىن كەلدىم.
ئادىل: بۇ مەكتەپكە قاچان كەلدىڭىز؟
ئاننا : سەككىزىنچى ئايدا كەلدىم. ئىككى يېرىم ئاي بولدى. سىز ئۈرۈمچىلىكمۇ؟
ئادىل: ياق. مەن قەشقەرلىك. سىز جۇڭگوغا كېلىشتىن بۇرۇن، نېمە ئىشلارنى قىلغاندىڭىز؟
ئاننا: بىرمىڭ توققۇز يۈز سەكسەن توققۇزىنچى (1989-) يىلى تولۇق ئوتتۇرا مەكتەپنى پۈتتۈردۇم.
ئاندىن كېيىن ئۇنىۋېرسىتېتقا كىردىم. ئالدى بىلەن[1] تىلشۇناسلىقنى ئۆگەندىم. ئاندىن تارىخ ۋە
فىزىكا ئۆگەندىم. بىرمىڭ توققۇز يۈز توقسەن تۆتىنچى (1994-) يىلى بىر يىل ئەسكەر بولدۇم.
كېيىن ئوقۇتقۇچىلىق قىلدىم. ئۇنىڭدىن كېيىن ئىككى يىل كومپيۇتېر شىركىتىدە ئىشلىدىم.
ئادىل: شۇ شىركەتكە نېمە ئىش قىلدىڭىز؟
ئاننا : كومپيوتېر سودىسى بىلەن شۇغۇللاندىم. بۇلتۇر شىركەت مۇدىرى مېنى بېيجىڭغا ئەۋەتتى.
ئادىل: نېمىگە؟
ئاننا : كومپيۇتېر سودىسى قىلىش ئۈچۈن.
ئادىل: شىنجاڭغا نېمە دەپ كېلىپ قالدىڭىز؟
ئاننا: بېيجىڭدا بىر ئۇيغۇر كىشىنى ئۇچراتتىم . ئۇ مېنى شىنجاڭدا تىل ئۆگىنىشكە تەكلىپ قىلدى.
ئادىل: ئۇكىشىنىڭ ئىسمى نېمە ئىكەن ؟
ئاننا : نۇرشاد. بۇ مەكتەپتە ئىشلەيدۇ . ئۇ مېنى بۇ مەكتەپكە تونۇشتۇردى. ئاندىن مېنى ئوبدان بىر ئۆيگە
ئورۇنلاشتۇرۇپ قويدى.
ئادىل: شۇنداقمۇ؟

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[1] *aldi bilen* 'first, beforehand'

ئاننا : ھەئە. نۇرشاد ماڭا چوڭ ياردەم قىلدى.
ئادىل: نۇرشاد بۈگۈن بۇ يەرگە كېلەمدۇ؟
ئاننا: ئۇنىڭ كېلىدىغان-كەلمەيدىغانلىقىنى بىلمەيمەن.
ئادىل: دەرس ۋاقتى بولۇپ قالدى. كەچۈرۈڭ،[2] مەن دەرسكە ماڭاي.
ئاننا : ماقۇل، خوش ئەمىسە.
ئادىل: خوش.

Vocabulary سۆزلۈك

Latin-script Uyghur	English	Arabic-script Uyghur
ald	front	ئالد
esker	soldier	ئەسكەر
ewet- [+ni]	send, dispatch	ئەۋەت-
bultur	last year	بۇلتۇر
püttür- [+ni]	complete, fulfill; graduate	پۈتتۈر-
teklip	invitation, request (verbal or written)	تەكلىپ
teklip qil-	invite	تەكلىپ قىل-
tonushtur- [+ni]	introduce	تونۇشتۇر-
Turdigül	Turdigül (female name)	تۇردىگۈل
tughqan (pron. *tuqqan*)	relative, relation (by birth)	تۇغقان
tughqanchiliq	kinship; relatedness	تۇغقانچىلىق
tilshunas	linguist, philologist	تىلشۇناس
tilshunasliq	linguistics, philology	تىلشۇناسلىق
charwichiliq	animal husbandry	چارۋىچىلىق
xewer	news, information	خەۋەر
xewerchi	reporter, columnist	خەۋەرچى
xewerchilik	journalism	خەۋەرچىلىك
ximiye	chemistry	خىمىيە
zaman	time, period	زامان
soda	trade, sales; baking soda	سودا
sodigerchilik	trading, business	سودىگەرچىلىك
shirket	company, firm	شىركەت
kechür- [+ni]	forgive, pardon; experience, undergo	كەچۈر-
kesip (kespim, kespi)**	specialization, specialty; subject, major	كەسىپ
kompyutér	computer	كومپيۇتېر
kir- [+GA]	enter	كىر-
kishi	person	كىشى
gep qil-[+GA]	talk	گەپ قىل-
Gérmaniye	Germany	گېرمانىيە
mashinchi	tailor (cf. *mexanik* ‘mechanic’)	ماشىنچى
muxbir	journalist	مۇخبىر
muxbirliq	journalism	مۇخبىرلىق
mudir	manager, head, chairperson	مۇدىر

[2] *Kechürüng!* كەچۈرۈڭ ‘Sorry! Excuse me!’

ménge	brain, mind	مېڭە
nan	flatbread, nan	نان
naway	baker (of *nan*)	ناۋاي
nawayxana	bakery (for *nan*)	ناۋايخانا
Nurshad	Nurshat (male name)	نۇرشاد
hazirqi	present, current, modern	ھازىرقى
hoy!	Hey!	ھوي!
hésapla- (hésaplash)	calculate, count, compute	ھېساپلا- (ھېساپلاش)
obdan	well, nicely; nice, pleasant	ئوبدان
orunlashtur-	organize, set up	ئورۇنلاشتۇر-
örp-adet	customs and traditions	ئۆرپ- ئادەت
éléktronluq	electronic	ئېلېكترونلۇق
ishtan	trousers	ئىشتان
insan	human being, humankind, *homo sapiens*	ئىنسان

* *A*-raising does not occur for the verb *ewet-* (e.g. *ew**e**tish*).

** *Kesip* is another one of these words like *aghiz* 'mouth' whose base form is actually CVCC (*aghz*, *kesp*), so when vowel-initial suffixes like possessive *i* are added, the result is *kespi* (not *kesipi). But cf. *kesipler* 'specialties.'

Grammar گراماتىكا

1. Simple Past Tense

1.1 Form

1.1.1 Declarative Form V-*DI* 'V'd'

The affirmative of the **simple, definite past tense** ('V'd') is formed with the verbal suffix -*DI* and the appropriate person endings, which agree with the subject of the sentence. These are the 2nd set of the regular person endings, having a special form -*Duq* in the first person plural:

Table 11.1. Simple past tense: person and number suffixes (possessive-type (2) endings)

	singular		plural	
1st person	-*DIm*	-دىم	-*Duq*	-دۇق
2nd person intimate	-*DIng*	-دىڭ -دۇڭ -دۈڭ	-*DInglar*	-دىڭلار -دۇڭلار -دۈڭلار
2nd person formal[3]	-*DIngiz*	-دىڭىز	(-*DIngIzlAr*	-دىڭىزلار)
3rd person	-*DI*	-دى	-*DI*	-دى

As usual, *A*-raising applies to the verb stem, and there is regular harmonic variation of *DI* (*D=d, t, I =i, u, ü*); see also Lesson 7 on -*(I)wat*-; Lesson 3 on +*DA*, and the Introduction:

- *D* → *t*, if the verb stem ends in a voiceless consonant (*p t k q sh* etc.)
- *D* → *d* if the verb stem ends in a voiced consonant (*b d g gh j* etc.)

[3] The second-person formal plural form is in parentheses, as the intimate form -*DInglar* is much more commonly used. Besides these formal suffixes, there are also second-person honorific forms (sg.) -*la*, and -*(Ishti)la*.

- *I → i* if the last syllable of the verb stem ends in an unrounded vowel (*a e é i*): *tim, ting, tingiz, tuq, tinglar, ti*, or *dim, ding, dingiz, duq, dinglar, di.*
- *I → u* if the last vowel of the verb stem if is back and rounded (*o, u*): *dum, dung, dunglar* (or *tum, tung* etc.);
- *I → ü* if the last vowel of the verb stem is front and rounded (*ö, ü*): *düm, düng, dünglar* (or *tüm, düng* etc.)
- First person plural -***duq*** **never varies**. (see Lesson 4, in Present-Future *-Am-duq*)

Below the following sample verbs the variants and vowel changes: *kel*- ‘come’, *oqu*- ‘read’, *ye*- ‘eat’, *kör*- ‘see’, *ket*- ‘leave’, *qorq*- ‘fear’ and *öt*- ‘pass’:

Table 11.2. Simple past tense: harmonic variant examples

	PLURAL	SINGULAR	
1st Person	kel**duq** كەلدۇق	kel**dim** كەلدىم	
	yé**duq** يېدۇق	yé**dim** يېدىم	
	oqu**duq** ئوقۇدۇق	oqu**dum** ئوقۇدۇم	
	kör**duq** كۆردۇق	kör**düm** كۆردۈم	
	ket**tuq** كەتتۇق	ket**tim** كەتتىم	
	qorq**tuq** قورقتۇق	qorq**tum** قورقتۇم	
	öt**tuq** ئۆتتۇق	öt**tüm** ئۆتتۈم	
2nd Person	kel**dinglar** كەلدىڭلار	kel**ding** كەلدىڭ	intimate/informal
	oqu**dunglar** ئوقۇدۇڭلار	oqu**dung** ئوقۇدۇڭ	
	yé**dinglar** يېدىڭلار	yé**ding** يېدىڭ	
	kör**dünglar** كۆردۈڭلار	kör**düng** كۆردۈڭ	
	ket**tinglar** كەتتىڭلار	ket**ting** كەتتىڭ	
	qorq**tunglar** قورقتۇڭلار	qorq**tung** قورقتۇڭ	
	öt**tünglar** ئۆتتۈڭلار	öt**tüng** ئۆتتۈڭ	
	(as above)	kel**dingiz** كەلدىڭىز	polite/formal
		yédingiz يېدىڭىز	
		oqu**dingiz** ئوقۇدىڭىز	
		kör**dingiz** كۆردىڭىز	
		ket**tingiz** كاتتىڭىز	
		qorq**tingiz** قورقتىڭىز	
		öt**tingiz** ئۆتتىڭىز	
3rd Person Singular/Plural	kel**di** كەلدى oqu**di** ئوقۇدى yé**di** يېدى kör**di** كۆردى ket**ti** كەتتى qorq**ti** قورقتى öt**ti** ئۆتتى		

1.1.2 Negative Form — V-mi-dI-Pers.Endings2 'didn't V'

The negative declarative form of the simple past tense is expressed by means of the negative suffix *-mA* inserted between the verb stem and the simple past suffix *-DI*. Since that suffix attracts stress and therefore the preceding open syllable is unstressed, *-mA* undergoes *A*-raising to *-mi*. In the negative declarative, the simple past is **always expressed with *dI-*** (since it is preceded by a vowel). Beware that the **person endings** are **no longer influenced by the vowels** of the verb stem, since they are now **separated** by the negative suffix.

All are of the form *-mi-d-*:

	PLURAL			SINGULAR	
kelmiduq	كەلمىدۇق	كەل+مە+دۇق	körmidim	كۆرمىدىم	كۆر+مە+دىم
yémidinglar	يېمىدىڭلار	يە+ مە+ دىڭلار	oqumiding	ئوقۇمىدىڭ	ئوقۇ+ ما+ دىڭ
ketmidi	كەتمىدى	كەت+مە+دى	qorqmidingiz	قورقمىدىڭىز	قورق+ما+دىڭىز

1.1.3 Question Form — V-di-Pers.Endings2 *mu*? 'Did ... V?'

The **interrogative** form of the simple past is made by adding the question particle ***mu*** to the end of the declarative form. The resulting doubled *m* in the first person singular (V-*dim mu*?) is to be distinguished in speech (by lengthening the *m* when speaking) from **third** person (V-*di mu?*).

'Did I/we come?'	كەلدۇقمۇ؟	'Did I come?'	كەلدىممۇ؟
'Did you (pl.) come?'	كەلدىڭمۇ؟	'Did you (sg, inf.) come?'	كەلدىڭىزمۇ؟
'Did he/she/they come?'	كەلدىمۇ؟	'Did you (sg., pol.) come?'	كەلدىڭلارمۇ؟

The use of the sentence-final particle *mu* with the past tense differs from the present-future tense (Lesson 3), which inserted the interrogative *-Am-* between the stem and the person endings.

1.1.4 Negative Question Form — V-di-Pers.Endings2 *mu*? 'Did you/he etc. V?'

A negative interrogative form of the simple past is made just by adding the **question** suffix ***-mu*** onto the **end** of the negative statement form given above. (Note this is different from the present/future tense, which added *-mam/mem* before the person endings.

Again the negative suffix changes to ***-mi*** and only the variant beginning with ***-d***... are used, as for the negative statement.

Negative Question		**Negative Statement**	
'Didn't I go?'	بارمىدىممۇ؟	'I didn't go.'	بارمىدىم.
'Didn't you learn?'	ئۆگەنمىدىممۇ؟	'You didn't learn.'	ئۆگەنمىدىڭ.
'Weren't you reading?'	ئوقۇمىدىممۇ؟	'You didn't read.'	ئوقۇمىدىڭىز.
'Weren't you afraid?'	قورقمىدىڭمۇ؟	'You weren't afraid.'	قورقمىدىڭلار.
'Didn't he/they see?'	كۆرمىدىمۇ؟	'He/She/They didn't/don't see.'	كۆرمىدى.

Table 11.3. Summary: Simple (definite) past tense

Affirmative Declarative ‘...V’d’	*-DI-*
Interrogative ‘Did/Does... V/V’d?’	*-Am-DI-*
Negative Declarative ‘...did/does not V’	*-mi-dI*
Negative Interrogative ‘Didn’t/Doesn’t...V?’	*- mi-dI- mu*?

1.2 Usage

The Uyghur simple past tense conveys an action or event in the past. The speaker asserts that the action or event is true; hence this is often termed the *definite* simple past tense.

‘I didn’t read yesterday.’ (4) تۈنۈگۈن كىتابىڭنى ئوقۇمىدىم.

‘After that (*andin keyin*), I went home.’ (5) ئاندىن كېيىن مەن ئۆيگە باردىم.

‘I came to Ürümchi last year.’ (6) مەن بۇلتۇر ئۈرۈمچىگە كەلدىم.

‘I graduated from secondary school in 1996.’ (7) 1996-يىلى ئوتتۇرا مەكتەپنى پۈتتۈردۈم

In examples (4)-(5) above, the action or state began at an unspecified in the past and (for all we know) continued up to the present; in (6)-(7), the actions occurred at clear points in the past (*last year* and *1996*). In English, this distinction is sometimes expressed by different verb forms (the present perfect (*have V’d*) and the English simple past (*V’d*), respectively). Yet the Uyghur simple past suffix +***DI*** can handle an unspecified or specified past, as illustrated in (8) and (9):

a. ‘**Have you seen** Adil (anywhere recently)?’ (=unspecified) (8) ئادىلنى كۆردىڭىزمۇ؟

b. ‘No, I haven’t.’ -ياق، كۆرمىدىم.

a. ‘**Did you see** Adil (when you were there)?’ (=specified) (9) ئادىلنى كۆرمىدىڭىزمۇ؟

b. ‘No, I didn’t.’[4] -ياق، كۆرمىدىم.

The Uyghur simple past will not, however, cover situations referring to past experience, e.g. *Have you* ***ever*** *seen this film?*’. For that sense, Uyghur has a past participle suffix -*GAn*, which will be in Volume II.

The **simple past** in Uyghur is also used in some contexts in which English speakers would tend to use a simple present tense. For example:

[4] In time expressions with the verb *bol-*, we can also see that the Uyghur simple past can denote both the present or past perfect, e.g. *sa’et 5 boldi*. ‘It is/has been five o’clock.’

a. 'Where are you from?' (lit., 'Where did you come from?') (10) قەيەردىن كەلدىڭىز؟
b. 'I'm from England.' (lit., 'I came from England.') -مەن ئەنگلىيەدىن كەلدىم.
'It's time for class.' (lit., 'Lesson time has occurred.') (11) دەرس ۋاقتى بولۇپ قالدى.
'It's time to eat.' (lit., 'Food time has occurred.') (12) تاماق ۋاقتى بولۇپ قالدى.

Politeness and the Past Tense: indicating previous intentions

When replying to a **question** in the past tense, notice that Uyghur **maintains the past tense in the reply**, whereas in English we often revert to the present:

a. 'Did Adil leave?' (13) ئادىل كەتتىمۇ؟

b. 'I don't know.' (lit, 'I **didn't** know.') بىلمىدىم.

In (13b), the person implies he/she has tried to find out, but did not succeed. To instead respond in the present-future tense (*Bilmeymen* 'I don't know') would be grammatically correct but slightly impolite, since it implies that one has not made an effort to inquire.

Sometimes the simple past is used when the **action has already started**, to acknowledge the actor's intention to carry out that act. In the first line of Dialogue 1, Nurgül asks Batur:

'Where were you going? (before we met)'(lit., 'Where did you go?') (14) نەگە ماڭدىڭىز؟

Nurgül acknowledges that Batur had been going somewhere purposefully before they met. By using the simple past tense,[5] it's as if Nurgül tries to insulate Batur's going from being interrupted by this social chit-chat. In doing so, she is striking an important social balance: in Uyghur society, it is impolite not to stop and converse with acquaintance; the consequences of such chance encounters may affect the plans of either party (e.g. an invitation to a home, or to accompany the other person where they were going). By using the past tense, however, Nurgül both acknowledges her friendship with Batur (thus fulfilling her obligations to greet him), but gives Batur a face-saving way of continuing on his way *without* Nurgül, if he desires.

A similar **use of the simple past** is when a speaker asserts that he/she has **decided to act out of social obligation**. This is found in common expressions such as:

'I have to go (now). I should be going (now).' (15) (مەن) ماڭدىم.

'Do you have to return?' Must you be going back (so soon)?' (16) قايتتىڭىزمۇ؟

'I really do have to get on home.' ~ 'I'm going back (right now).' (17) (مەن) قايتتىم.

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[5] The verbs *bar-* and *ket-* **cannot** be used in this context, the way *mang-* can.

This use of the simple past is often heard in situations where a person is attempting to leave after a party or a home visit, and wishes to convey the sense of ‘I would have like to have stayed, but it’s getting late.’ It is also used on more common occasions like clocking off work, where one is not a guest or is under no pressure to stay, but is **uttered in advance of taking action**.

2. Occupations and other abstract nouns with *+chilIK*

In Lesson 6, we learned how *+lIK* (*+liq/lik/luq/lük*) forms can be added to nouns to form adjectives (e.g. *tashliq* ‘rocky,’ from *tash* ‘rock, stone’, and *kechlik* ‘evening, evening’s’ from *kech* ‘evening; late’). We learned in Lesson 8 that this same suffix when added to toponyms forms nouns meaning ‘resident of...’ (*Turpanliq* ‘Turfani, resident of Turfan’); also in Lesson 8, the *+chiliK* suffix was introduced, which forms abstract nouns from agent nouns, as in دېھقانچىلىق ‘agriculture,’ from دېھقان ‘farmer,’ and تۇغقانچىلىق ‘kinship,’ from تۇغقان ‘relative.’

+lIK can convert an **adjective into** an **abstract noun**, for example *yaxshiliq* ‘goodness’ comes from *yaxshi* ‘good’. The texts of this lesson have a number of examples of abstract occupations (field of specialization), mostly formed from professions and job titles via this *+chiliK* suffix.

To distinguish a profession from an abstract occupation: the profession often ends in *+chi* (see Lesson 8), and the abstract occupation often ends in *+chiliK*.[6]

Abstract Noun	*+lIK*	Concrete Noun
linguistics تىلشۇناسلىق		تىلشۇناس linguist (< *til* ‘tongue’)
journalism مۇخبىرلىق		مۇخبىر journalist, reporter
local reporting خەۋەرچىلىك		خەۋەرچى columnist
teaching ئوقۇتقۇچىلىق		ئوقۇتقۇچى teacher
trade تىجارەتچىلىك		تىجارەتچى merchant
animal husbandry چارۋىچىلىق		چارۋىچى herder
fishery بېلىقچىلىق		بېلىقچى fisherman
carpentry ياغاچچىلىق		ياغاچچى carpenter
metallurgy, ironwork تۆمۈرچىلىك		تۆمۈرچى smith, ironworker
tailoring, machine sewing ماشىنچىلىق		ماشىنچى tailor, machinist

[6] Not all profession names end in (*+chi*)*+lIK*; Persian loans have agent suffixes like *+pez* (*ashpez* ‘cook,’ from *ash* ‘food’) and *+ger* (*sodiger* ‘merchant,’ from *soda* ‘trade’). Feeling confused about how to differentiate a concrete from an abstract noun? The English translations of the concrete nouns can be preceded by the indefinite article *a* (e.g. *a journalist*), whereas the more abstract occupation usually *cannot*, e.g. you cannot say **a journalism*.

3. Language Use Notes

3.1 Expressing uncertainty V$_1$-di-, V$_1$-*midi- bilmeymen* 'I don't know whether...V'd'
V$_1$-(y)I-, V$_1$-*mAy- bilmeymen* 'I don't know whether...Vs'

One way to express **uncertainty about an action or state**, is to repeat the verb –once in the affirmative and then again in the negative– and add *bil-mey*-Person.Endings after it, e.g. *bilmeymen* 'I don't know.' In this construction, *x bilmeymen* 'I don't know *x*' becomes the main sentence, and 'whether or not V' becomes a sentence within a sentence. The embedded (inside sentence) verb may be in the simple past or the present-future tense; the main sentence (*x bilmeymen*) is usually in the present-future tense. Here, first, are examples of the past tense:

'I don't know whether or not he has eaten.' (18) ئۇ يېدىمۇ، يېمىدىمۇ بىلمەيمەن.

'Do you know if Adil left yesterday (or not)? (19) ئادىل تۈنۈگۈن كەتتىمۇ، كەتمىدىمۇ بىلەمسىز؟

And her are examples in the **present-future tense**:

'I don't know whether s/he'll/they'll come tomorrow.' (20) ئۇ ئەتە كېلەمدۇ، كەلمەمدۇ بىلمەيمەن.

(lit., 'tomorrow will-s/he/they-come? won't-s/he/they-come? (I) don't know')

This construction is also used with the **stative adjectives** *bar* then *yoq*; in the following sentence, the main clause sentence is optionally moved to a position after the dependent clause:

'S/he/They didn't know whether or not Adil is in.' (21) ئادىل بارمۇ يوقمۇ ئۇ بىلمىدى.

(lit., 'Adil exists? doesn't-exist? s/he/they didn't know.')

In terms of word order, the verb of the main sentence (here, *bilmeymen*) always occurs at the end, so the **dependent clauses** (e.g. 'whether or not') must come **before the main sentence**.

3.2 Different words for 'person': *adem* ئادەم, *insan* ئىنسان, *kishi* كىشى

The word ***kishi*** is the most generic word for 'person,' and its plural, *kishiler* 'people,' is used all the time for both sexes. In contrast, the more formal term ***adem*** primarily refers to adult males (and it is derived from 'Adam'). *adem* can be used for a mixed group of both genders, but is generally not used for females alone, or for children. Accordingly, the question '*Bu adem kim*?' will be presumed to be referring to a man. Of the three terms, the most formal term ***insan*** is used only in the sense of 'human being' (as compared to non-human animate and inanimate beings).

3.3 Talking about someone: *gep qilish* گەپ قىلىش

The word *gep* means 'talk' in a comprehensive sense; it does not refer to the individual words spoken, but rather to the whole topic or gist of a conversation. To express talk about someone, one adds the genitive ending *+ning* to a person (or other topic) and adds *gep qil-* 'talk' with a third person possessive suffix, i.e. Person *+ning gépini qil-*, e.g. *Turdigülning gépini qil-*:

'I talked about Turdigül yesterday.' (22) مەن تۈنۈگۈن تۇردىگۈلنىڭ گېپىنى قىلدىم.

'He often/constantly talks of his parents.' (23) ئۇ داۋاملىق ئاتا- ئانىسىنىڭ گېپىنى قىلىدۇ.

3.4 Approximate Numbers and time expressions with *+lAr*

An extended use of the plural suffix *+lAr* (*+lar/ler* -لار/ -لەر , Lesson 5) is to create an approximate number or time expression (see the section in Lesson 6 on telling time: *beshlerde* 'around five' or'five-ish'). We can even interpret Adil's statement in dialogue 11.1 (Néme ishlarni qilghandingiz? نېمە ئىشلارنى قىلغاندىڭىز؟ 'What (all) have you done for work?') as an approximate number: *néme ishlar* means literally 'what works, what tasks,' but implies that Adil wants Anna to give several examples of her past jobs, which she does.

Approximate numbers **Number*+lAr, +lArche* 'about Number'**

Just add *+lAr* to any number to create an approximate number, especially a temporal reference e.g. *onlar* 'about ten'; *sa'et onlarda* 'at about ten o'clock.' But when expressing a non-temporal approximate group of persons or things, *+lArche* is commonly used:

'Around ten people came.' (24) ئونلارچە ئادەم كەلدى.

Approximate time **Time.Number*+lAr+DA* 'about Number o'clock'**

An approximate or estimated time expression can be created using **plural** *+lAr* plus **locative** suffix *+DA* attached to a number ('o'clock' is understood).

'We left at about ten-ish.' (25) بىز سائەت ئونلاردا كەتتۇق.

It is also possible, though less common, to achieve the same effect substituting the postposition *bilen* for the locative suffix:

'She came at around seven.' (26) ئۇ سائەت يەتتىلەر بىلەن كەلدى.

3.5 Review: Ordering of Noun Suffixes — N+*lAr*+Poss+Case

When beginning to learn Uyghur it is easy to leave out some of the many suffixes that are required in Uyghur, so let us briefly **review** the order of those which may occur on a noun.

The **plural** suffix comes first (in bold), then the **possessor** suffix (underlined) followed by the noun's **case** (in italics):

mashini**lir**<u>inglar</u>*da* ‘in your cars’ ماشىنىلىرىڭلاردا

When a noun is qualified by a other nouns (ie. nouns used like adjectives), **only the final noun** receives the person or the case **suffixes**:

Ghulja méhmanxanisi*gha* ‘to/into the Ili Guesthouse’ غۇلجا مېھمانخانىسىغا

hésablash mashina shirkiti*de* ‘at the calculator[7] company’ ھېسابلاش ماشىنا شىركىتىدە

3.6 Purposive clauses — V-*(I)sh üchün*/+*GA* — ‘in order to V’

To express purpose, the ***-(I)sh*** gerund is used with the postposition ***üchün*** ‘for (the sake of).’ The statement usually answers a *why*-question.

(27) ‘I came in order to sell.’ سېتىش ئۈچۈن كەلدىم.

In many contexts, it is possible to substitute the dative case ***+GA*** ‘**to**’ for the postposition the *üchün*. These statements would answer the question ‘for what (purpose)?’ You can compare both constructions in (29)–(30):

(28) ‘I came to sell peaches.’ (or:...*setish üchün keldim*.) شاپتۇل سېتىشقا كەلدىم.

(29) ‘I came to Xinjiang **to** study Uyghur.’
a. مەن شىنجاڭغا ئۇيغۇرچە ئۆگىنىش ئۈچۈن كەلدىم.
b. مەن شىنجاڭغا ئۇيغۇرچە ئۆگىنىشكە كەلدىم.

(30) ‘I'm going to the dormitory (in order) **to** rest.’
a. مەن ياتاققا دەم ئېلىش ئۈچۈن بارىمەن.
b. مەن ياتاققا دەم ئېلىشقا بارىمەن.

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[7] *éléktronluq hésablash mashinisi* ‘electronic calculator’ used to be the unwieldy term used for ‘computer.’ After computers, or at least internet cafes, came into widespread use, two terms came into use. One was *éléktronluq ménge* (a direct translation from the Chinese *diànnăo* 电脑 ‘electronic brain’); the other was *kompyutér*. The latter term is now most broadly used.

Exercises

Exercise 1

On the right are verbs in an infinitive form +*mAK*. Change each of these into the **1st person singular** ‘I’ of (1) the **present/future** tense ‘will come’, (2) the **present continuous** tense ‘am coming’, and (3) the **simple past** tense ‘came.’

Simple Past	Present Continuous	Present/Future	Infinitive
كەلدىم	كېلىۋاتىمەن	كېلىمەن	كەلمەك
			بارماق
			ساتماق
			ئۆگەنمەك
			كەتمەك
			قايتماق
			كۆرمەك
			يېمەك
			ماڭماق
			سورىماق
			بەرمەك

Exercise 2

2.1 Using the verb *ishle*- 'work,' and write out its **question** form, its **negative** form and its **negative question** form in both the **simple past** and **present/future** tenses in the person indicated. (The declarative form is already given for you to follow.)

SIMPLE PAST		PRESENT/FUTURE		
2nd p. Plural	1st p. Singular	3rd person	1st p. Plural	
ئىشلىدىڭلار	ئىشلىدىم	ئىشلەيدۇ	ئىشلەيمىز	Declarative
				Question
				Negative
				Neg. Question

2.2 Now, for further practice, you can use some of the other verbs listed in Exercise 1.

SIMPLE PAST		PRESENT/FUTURE		
2nd p. Plural	1st p. Singular	3rd person	1st p. Plural	
				Declarative
				Question
				Negative
				Neg. Question
				Declarative
				Question
				Negative
				Neg. Question
				Declarative
				Question
				Negative
				Neg. Question
				Declarative
				Question
				Negative
				Neg. Question
				Declarative
				Question
				Negative
				Neg. Question

Exercise 3

Insert the verb ***kel-*** in the correct form (declarative or question, affirmative or negative) and in the appropriate tense (past, present or future), to obtain the **meaning given in the brackets**:

(Did he come?) ئادىل: ھوي، ئابلىز! باتۇر________________________________

(He didn't come) ئابلىز: ياق، ئۇ ________________________________

(Why didn't he come?) ئادىل: ئۇ نېمىشقا ________________________________

ئابلىز: بىلمىدىم.

(whether he will come or not) ئادىل: ئۇ________________________________بىلەمسىز؟

(He will come) ئابلىز: ئۇ چوقۇم ________________________________

(He said 'I will come') تۈنۈگۈن ئۇ ماڭا "ئەتە ________________________" دېدى.

Exercise 4

Translate into Uyghur the following dialogue:

A: Where do you come from? ________________________________

B: I'm from Germany. ________________________________

A: When did you come to Xinjiang? ________________________________

B: Three months ago.________________________________

A: What did you do in Germany? ________________________________

B: I was studying at Humboldt University in Berlin. ________________________________

A: When did you graduate? ________________________________

B: I graduated last year. ________________________________

A: Which subjects did you study? ________________________________

B: I studied linguistics and history. ________________________________

A: What work is your father employed in? ________________________________

B: He is a journalist. ________________________________

A: And (what about) your mother? ________________________________

B: She does teaching. ________________________________

A: Where are you going just now? ________________________________

B: I'm going back to the dormitory. What about you? ________________________________

____

A: I'm going to the market. ________________________________

B: Well, I have to go now. I'm busy.________________________________

A: Hey, have you seen Sidiq? ____
B: Yes, I saw him outside the cafeteria. _______________________________________
A: Do you know if he has had lunch or not? ___________________________________
B: No, I don't know (whether he has). ____

Exercise 5

Answer the following questions to fit what is written in brackets. Use with *-(I)sh üchün* and *-(I)shqa* to express the purpose of the action.

1. سىز نېمىشقا ئۈرۈمچىگە كەلدىڭىز؟

(to study Uyghur) ____

2. سىز نېمىشقا ئۇيغۇرچە ئوقۇۋاتىسىز؟

(to learn Uyghur traditions) ____

3. ئۇ نېمىشقا بازارغا كەتتى؟

(to buy a pair of trousers (*ishtan*)) ____

4. سىز نېمىشقا ياتاققا قايتىسىز؟

(to rest)____

5. ئادىل نېمىشقا سىنىپقا كەتتى؟

(to review his/her homework)____

6. سىز نېمىشقا تارىخنى ئۆگىنىۋاتىسىز؟

(to understand the present age)____

hazirqi dewre 'modern age, modern century' *chüshen-* 'understand'

Lesson 12

تەتىلگە چىقىش

Going on Vacation

Concepts and Structures

1. Abilitative (potential) mood: *-(y)Ala* 'can, be able to' 2. Modal adjectives and the *-(I)sh* gerund: Necessitative *kérek* كېرەك , *lazim* لازىم , *zörür* زۆرۈر , Contingent *mumkin* مۇمكىن 'possible' 3. Reciprocal voice *-(I)sh* 4. Speaker stance particles: *iken* ئىكەن 'apparently': *Gu* -غۇ/ -قۇ 5. Uses of reflexive pronouns: *öz* ئۆز 'self' 6. Language Use Notes *azraqmu* ئازراقمۇ 'not even a little'; *yash* ياش 'age; young'; *qanchilik* قانچىلىك '...of how many/much'; *xéli* خېلى 'very' ; *+GA qara-* غا قارا 'take care of'

In this lesson we will introduce some ways to express **mood** (e.g. possibility, necessity, and permissibility) and **voice** (the relationship between the action and its participants, e.g. active, passive, reflexive, reciprocal). We learn two major modal expressions: the **abilitative (or 'potential'**) verb suffix *-(y)Ala* 'can, be able to,' and the **modal adjectives** *kérek* 'necessary,' *lazim* 'required,' and *zörür* 'important,' and *mumkin* مۇمكىن 'possible.' All four adjectives, which express '**must, should**' or '**might,**' follow a verb with the ***-(I)sh* gerund** (or its negative counterpart *-mAsliK*):

'I might go.' (lit.,'(My) going is possible.') بېرىشىم مۇمكىن. (1)

'I mustn't go.' (lit.,'(My) not going is necessary.') بارماسلىقىم كېرەك. (2)

The **reciprocal** voice suffix *-(I)sh-* usually functions to express 'an action done together with someone,' as in *sözle-* 'speak,' *sözlesh-* 'speak together (with someone)'; *kör-* 'see,' *körüsh-* 'meet (someone).' Then we examine the **reflexive pronoun *öz*** 'one(self), self,' which is used both as a regular reflexive pronoun (with possessive markers, e.g. *özüm* 'me myself'), and as a polite and deferential substitute for the pronoun 'you', e.g. *özingiz baramsiz?* 'Will you go?'

Also discussed in this lesson are particles that modify adjectives and express the speaker's stance toward the event or action: *iken* ئىكەن 'apparently,' and *Gu* -غۇ/-قۇ 'I'm pretty sure

that....' Finally, the expressions *azraqmu* ئازراقمۇ ; *qanche yash* قانچە ياش ; *qanchilik* قانچىلىك ; *xéli* خېلى , and Person+*GA qara-* 'take care of (person)' are also discussed.

Dialogue 12.1 12.1- سۆھبەت

Nurgül and Sidiq discuss their holiday plans. نۇرگۈل بىلەن سىدىق تەتىل ھەققىدە پارا ڭلىشىدۇ.

سىدىق: نۇرگۈل، سىلەر تەتىل قىلدىڭلارمۇ؟
نۇرگۈل: ھەئە، تەتىل قىلدۇق.
سىدىق: تەتىلدە مۇشۇ يەردە تۇرامسىز؟
نۇرگۈل: ئېنىق ئەمەس. مەن قەشقەرگە بېرىشىم مۇمكىن.
سىدىق: شۇنداقمۇ؟
نۇرگۈل: ھەئە، قەشقەردە بىر تۇغقىنىمىز بار. تۈنۈگۈن ئۇنىڭدىن تېلېگرامما كەلدى.
ئۇ ھازىر ئاغرىپ قاپتۇ. شۇڭا ئۇ دوختۇرخانىدا يېتىشى كېرەك ئىكەن.
ئۇنىڭ بىزدىن باشقا تۇغقىنى يوق. شۇڭا مەن ياكى ئاكام ئىككىمىزنىڭ بىرى قەشقەرگە بېرىپ
ئۇنىڭغا قارىشىمىز كېرەك.
سىدىق: ئۇنىڭغا تېلېگرامما ئەۋەتتىڭلارمۇ؟
نۇرگۈل: تېخى ئەۋەتمىدۇق. بىراق بۈگۈن چوقۇم ئەۋەتىمىز.
سىدىق: پوچتىخانىغا قاچان بارىسىز؟
نۇرگۈل: ئۆزۈم بارماسلىقىم مۇمكىن. بەلكىم ئاكام بارىدۇ.
چۈنكى مەن ھەر كۈنى چۈشتىن كېيىن دەرس ئاڭلاۋاتىمەن.
سىدىق: داۋالاش ھەققىنى كىم تۆلەيدۇ؟ ئۆزى تۆلىشى كېرەكمۇ؟
نۇرگۈل: ئۆزى تۆلىيەلمەسلىكى مۇمكىن.[1] چۈنكى ئۇنىڭ تۇرمۇشى ناچار.
شۇڭا داۋالاش ھەققىنى بىز تۆلىشىمىز مۇمكىن.
سىدىق: ئۇ كىشى قانچە ياشلاردا بار؟
نۇرگۈل: يەتمىشلەرگە كىردى. شۇنىڭ ئۈچۈن ئۇ ئۆزىگە قارىيالماسلىقى مۇمكىن.
بىز ئۇنىڭ ھالىدىن خەۋەر ئېلىشىمىز لازىم.

Dialogue 12.2 سۆھبەت ‎-12.2

A month later, Sidiq met Nurgül once again.

بىر ئايدىن كېيىن سىدىق يەنە بىر قېتىم نۇرگۈلنى ئۇچراتتى.

سىدىق: ۋاي، نۇرگۈل قەشقەرگە بارمىدىڭىزمۇ؟
نۇرگۈل: باردىم. تۈنۈگۈن كەلدىم.
سىدىق: ئاپتوبۇس بىلەنمۇ؟
نۇرگۈل: ياق، ئايروپىلان بىلەن ئۈرۈمچى ئارقىلىق كەلدىم.
سىدىق: تۇغقىنىڭىزنىڭ سالامەتلىكى ھازىر قانداق؟
نۇرگۈل: خېلى ياخشى، يەنە بىرمەزگىل دوختۇرخانىدا يېتىشى كېرەك.
سىدىق: قەشقەردە نېمىشقا ئۇزۇنراق تۇرمىدىڭىز؟
نۇرگۈل: بۇ مەۋسۇمدە دەرسىم كۆپ، شۇنىڭ ئۈچۈن ئۇزۇن تۇرمىدىم
سىدىق: تۇغقىنىڭىزغا كىم قارايدۇ؟
نۇرگۈل: ئاكام قارايدۇ، چۈنكى ئۇنىڭ ۋاقتى بار.
سىدىق: ئۇ قەشقەردە قانچىلىك ۋاقىت تۇرىدۇ؟
نۇرگۈل: دېمىدى، لېكىن يەنە بىر ئاي تۇرىدىغۇ دەيمەن.
سىدىق: شۇنداقمۇ؟
نۇرگۈل: شۇنداق.

Dialogue 12.3 سۆھبەت ‎-12.3

Batur works in the Foreign Affairs Office. Peter is an international student who came to meet Batur, but he cannot find him. So he talks with Batur's colleague.

باتۇر تاشقى ئىشلار بۆلۈمىدە ئىشلەيدۇ. پېتېر چەتئەللىك ئوقۇغۇچى. ئۇ باتۇر بىلەن كۆرۈشۈش ئۈچۈن كەلدى . لېكىن ئۇ باتۇرنى تاپالمىدى. شۇنىڭ بىلەن ئۇ باتۇرنىڭ خىزمەتدىشى بىلەن سۆزلىشىدۇ.

پېتېر: باتۇر بارمۇ؟
ئادىلە: بارغۇ دەيمەن. (باشقا بىر خىزمەتدىشىدىن سورايدۇ.) ھە راست، تېخى كەلمىدى.
پېتېر: ئۇ بۈگۈن چۈشتىن بۇرۇن كېلەمدۇ؟
ئادىلە: كېلىدىغۇ دەيمەن. سىزدىن باشقا خېلى كۆپ ئادەم ئۇنى سوراۋاتىدۇ.
ھەممىسى ئۇنىڭ ياردىمىگە مۇھتاج. مۇھىم ئىشىڭىز بارمۇ؟
پېتېر: مەن جۈمە كۈنى مەكتەپتىن بىر ئىشكاپ بېرىشنى ئىلتىماس قىلغانىدىم. بىرنەچچە كۈن بولدى.
مەكتەپ تېخىچە جاۋاپ بەرمىدى. بۇ ئىشنى باتۇر ھەل قىلدىمۇ، قىلمىدىمۇ بىلەمسىز؟
ئادىلە: ئۇ ئۆزى بۇ ئىشنى بېكىتمەسلىكى مۇمكىن. بەلكىم باشقا رەھبەرلەر تەستىق بېرىشى كېرەك.
پېتېر: ئۇلارنىڭ بۇ ئىشقا كۆز قارىشى قانداق، بىلەمسىز؟
ئادىلە: بىر ئىشكاپ بېرىش چوڭ مەسىلە ئەمەس.
رەھبەرلەر ئىشكاپ بېرىشقا قوشۇلىدۇ. بەلكىم باتۇرنىڭ ئېسىدە يوققۇ دەيمەن.
پېتېر: سىزنىڭچە، بۇ ئىش ھەل بولىدىغاندەكمۇ؟
ئادىلە: مېنىڭچە، بىر ئىشكاپ بېرىش ئانچە چوڭ مەسىلە ئەمەس. رەھبەرلەر ئىشكاپ بېرىشقا قوشۇلىدۇ.

Vocabulary سۆزلۈك

Latin-script Uyghur	English	Arabic-script Uyghur
ach- (échish) [+ni]	open; uncover, unpack; turn on	ئاچ- (ئېچىش)
ariliq	space between, interval, clearance, gap	ئارىلىق
aghrip qal-	get sick, become ill, fall ill	ئاغرىپ قال-
aghriq	illness, sickness, pain, ailment; patient	ئاغرىق
Awstiraliye	Australia (CIS: *avstraliya*)	ئاۋستىرالىيە
es (ésim, ési)	memory, recollection	ئەس (ئېسىم ، ئېسى)
el	land, country	ئەل
batur	brave, heroic; hero; Batur (male name)	باتۇر
bölüm	section; department, office	بۆلۈم
békit- [+ni]	attach; fix up, arrange	بېكىت-
pochta	post, mail	پوچتا
pochtixana	post office	پوچتىخانا
Pitér	Peter (male name) (do not spell as پېتىر)	پىتېر
pilan	plan, scheme; production quota (CIS: *plan*)	پىلان
tap- (tépish) [+ni]	find, discover	تاپ- (تېپىش)
tashqiy	outer, external, exterior; foreign (affairs)	تاشقىي
tetil	holiday, vacation, school break	تەتىل
tetil qil-	take a vacation, go on holiday	تەتىل قىل-
testiq	approval, sanction	تەستىق
töle- [+ni]	compensate, pay, reimburse	تۆلە-
télégramma	telegram	تېلېگرامما
jawab	answer, reply	جاۋاب
chet	side, fringe, margin	چەت
chet el ~ chet'el	foreign country	چەت ئەل (~ چەتئەل)
chet ellik ~ chet'ellik	foreigner, alien; foreign, overseas	چەت ئەللىك (~ چەتئەللىك)
xewer al- [+Din]	get news (of), obtain information (about)	خەۋەر ئال-
xizmetdash	colleague, workmate	خىزمەتداش
dawalash	treatment, cure, remedy, therapy	داۋالاش
doxtur	doctor, physician ("western")	دوختۇر
doxturxana	hospital, clinic, infirmary	دوختۇرخانا
rast (pronounced *ras*)	fact, truth; factual, true; (interj.) Right!	راست
rehber	director, boss, chief	رەھبەر
zörür	important, vital	زۆرۈر
salamet	healthy, well	سالامەت
salametlik	health, well-being	سالامەتلىك
sözlesh- (sözlishish)	talk together, converse (recip. of *sözle-*)	سۆزلەش- (سۆزلىشىش)
shuning üchün	therefore, for that reason	شۇنىڭ ئۈچۈن
qara- (qarimaq) [+GA]	watch, look; look after, care for; compare, consider	قارا- (قارىماق)
qal- (qélish) [+DA]	remain; (aux.) end up unintentionally	قال- (قېلىش)
qanchilik	how much ...?	قانچىلىك
körüsh-	meet, see each other (recip. of *kör-*)	كۆرۈش-
közqarash	viewpoint, opinion	كۆزقاراش
lazim	obligatory, needed	لازىم

mezgil	period, duration	مەزگىل
mesile	problem, question, difficulty, dilemma	مەسىلە
mewsum	semester	مەۋسۇم
muhtaj [+DA]	in need of, wanting, lacking	مۇھتاج
mumkin	possible, likely	مۇمكىن
Nurmuhemmet	Nurmuhämmät (male name)	نۇرمۇھەممەت
hal (halim, hali)	condition, state; strength, energy	هال (هالىم، هالى)
heq (heqqim, heqqi)	truth, justice; reward, fee, payment	هەق (هەققىم، هەققى)
heqqide	about, regarding, pertaining to	هەققىدە
hel	solution	هەل
hel qil-	solve, resolve	هەل قىل-
uzun	long	ئۇزۇن
özger- (özgirish)	change	ئۆزگەر- (ئۆزگىرىش)
iken	is (apparently, it seems...); indirectly known by speaker, unsubstantiated	ئىكەن
iltimas	application, formal request	ئىلتىماس
iltimas qil-	apply, make an application	ئىلتىماس قىل-
yat- (yétish)	lie down	يات- (يېتىش)

Grammar گراماتىكا

Mood reflects the speaker's stance toward the action or event, expressing things like necessity or probability ('It could/would/should/probably...') The abilitative, necessitative, and contingent moods are discussed below.

1 Abilitative (Potential) Mood V-*(y)Ala* 'can, be able to'

This suffix is equivalent to the English auxiliary verb '**can**' or '**able to**'. We will cover it in more detail in Lesson 13. The declarative form of the abilitative suffix -(y)Ala (***-(y)ala/(y)ele*** -الا/ -ەلە) has the usual back and front harmonic variants, as well as they extra *y* after vowel-final stems:

C-final stem	tap-ala-y-siz	تاپالايسىز	'you will be able to find'
V-final	qari-yala-ymen	قارىيالايمەن	'I can care for; I can look'
front V	min-ele-ymen	مىنەلەيمەن	'I can ride'

Negative form V-(*y)Al-mA* 'can, be able to'

tap-al-ma-y-miz 'we cannot find' تاپ + ال +ما -يمىز تاپالمايمىز

Interrogative form V-(*y)Ala-m* 'cannot, not be able to'

Only the *-m* of the present-future **question** suffix *-am/em* is used:

qari-yala-m-dimen 'can I look after/care for ...?' قارا- + يالا +م+ دىمەن قارىيالامدىمەن

The abilitative or potential mood occurs with many tenses, but for now, we limit ourselves to the present-future tense. Here is a sentence from Dialogue 12.1.

‘Perhaps he can’t take care of himself.’ (3) ئۇ ئۆزىگە قارىيالماسلىقى مۇمكىن.

Table 12.1. Summary: Abilitative Paradigm (present-future tense)

		examples		
Affirmative	**V-(y)Al(a)**	oyni-yala-ydu	ئوينىيالايدۇ	‘s/he can play/dance...’
Negative	V- (y)Al-mA-	qari-yal-ma-ydu	قارىيالمايدۇ	‘s/he can’t look after/care for’
Interrogative	V-**-(y)Ala**m	tap-ala-m-siz	تاپالامسىز	‘can you find ...?’
Neg Interrogative	V-(y)Al-mA-m-	qari-yal-mam-siz	قارىيالامسىز	‘can’t you look after /care for?’

2. Modal adjectives and the -*(I)sh* gerund

Necessitative and contingent moods are expressed not by verb suffixes (like the abilitative above), but rather by verbs with -*(I)sh* and modal (mood) adjectives. These four modal adjectives *kérek* كېرەك , *lazim* لازىم , *zörür* زۆرۈر ‘need,’ *mumkin* مۇمكىن ‘possible’ all require -*(I)sh* gerunds to be their subjects: ***men ögin**ish**im*** *kérek* ‘I need to study.’

-(*I)sh* has many functions; in this chapter we focus primarily on its use with modal adjectives.

2.1 The -(I)sh gerund

- Affirmative Declarative V-(I)sh (I=∅/i/u/ü)

In Lesson 9, we learned that the verbal suffix *-(I)sh* forms a gerund or infinitive: *kör-* ‘see,’ *körüsh* ‘seeing, to see.’ (*V-(I)sh* is *not* the form found in dictionaries; the dictionary form is V-*mAK*.) The gerund -*(I)sh* had four harmonic variants: *-sh*, *-ish,- ush,* and *-üsh*.

- Negative V-*mAsliK* (A=*a/e*, K=*k/q*)

Its negative form, -*mAsliK* has only back (-*masliq*ـماسلىق) and front (-*meslik* ـمەسلىك) variants, e.g. *körmeslik* ‘not seeing,’ *barmasliq* ‘not going.’

- Possessive Person Endings

The grammatical function of the *-(I)sh* gerund is to turn a verb (phrase) into a noun (phrase), so that it can modify another part of the sentence (here, the modal adjectives *kérek* etc.). Since V-*(I)sh* has become a noun, it is can take nominal suffixes. **For the necessitative and possibilitative** constructions described in 2.2 below, **the -*(I)sh/mAsliK* gerund requires possessive suffixes** (see Lesson 8) added to it. These are reviewed here:

Table 12.2. Type 2 (possessive) person endings (affirmative) (I=*i/u/ü*)

<table>
<tr><th></th><th colspan="2">singular</th><th colspan="2">plural</th></tr>
<tr><td>1st person</td><td>-(I)m</td><td>ـم ـۇم ـۈم ـىم</td><td>-(I)miz</td><td>ـمىز ـۇمىز ـۈمىز ـىمىز</td></tr>
<tr><td>2nd p. Intimate</td><td>-(I)ng</td><td>ـۇڭ ـۈڭ ـىڭ ـڭ</td><td rowspan="2">-(I)nglar</td><td rowspan="2">ـۇڭلار ـۈڭلار ـىڭلار ـڭلار</td></tr>
<tr><td>2nd p. Formal</td><td>-(I)ngiz</td><td>ـڭىز ـۇڭىز ـۈڭىز ـىڭىز</td></tr>
<tr><td>3rd person</td><td colspan="4">-(s)I ـ(س)ى</td></tr>
</table>

This regular possessive suffixation **applies to both the affirmative (-*(I)sh*) and negative (-*mAsliK*) forms of the gerund**, e.g. *körüshüm* 'my seeing,' *körmesliki* 'his/her not seeing,' *bérishimiz* 'our going,' *barmasliqing* 'your (intimate) going.'

Note on Pronunciation**:** As we've seen before, **when *q* or *k* end up between two vowels** as above, although written Arabic-script Uyghur continues to write these sounds as *q* and *k*, they are **pronounced as voiced** *gh* and *g*, respectively, in this environment:

	pronounced [gh]			pronounced [g]	
'my not going'	barmasli**q**im	بارماسلىقىم	'my not seeing'	körmesli**k**im	كۆرمەسلىكىم
'my not washing'	yumasli**q**im	يۇماسلىقىم	'my not speaking'	sözlimesli**k**im	سۆزلىمەسلىكىم

2.2 Necessitative and Contingent moods V-*(I)sh/mAsliK* Adj 'must; possible'

All four adjectives (***kérek*** 'need, must' ***lazim*** 'obliged, should', ***zörür*** 'important, vital, must' or ***mumkin*** 'possible, perhaps, may') express the **need or likelihood of a future event or action**. The first three express necessity and are therefore typically called the **necessitative** (or 'debitative') **mood**; the last we will term **contingent mood**. Their formation entails having the action or event in the *-(I)sh* or *-mAsliK* gerund, which is followed by possessive suffixes; this whole clause constitutes a subject phrase to the new main predicate, which is *kérek*, *lazim* etc.:

Subj V-*(I)sh*-Poss.Endings *kérek/lazim/zörür/mumkin*

'S/he should come.' (lit., 'His/Her coming is necessary.') (4) ئۇ كېلىشى كېرەك.

'S/he might return.' (lit., 'His/Her returning is possible.') (5) ئۇ قايتىشى مۇمكىن.

'I must go.' (lit., 'My going is necessary.') (6) مەن بېرىشىم كېرەك.

'You should be working.' (7) سەن ئىشلىشىڭ كېرەك.

'Does he himself have to pay?' (8) ئۆزى تۆلىشى كېرەكمۇ؟

With ***zörür*** 'vital, important' (the most formal and least commonly-used of the three necessitative adjectives), the subject **pronoun** is put in the **genitive** (e.g. *siz**ning** kélishingiz zörür*):

'It is important that I leave.' (lit., 'My leaving is vital.') (9) مېنىڭ كېتىشىم زۆرۈر .

'They must come.' (lit., 'Their coming is crucial.') (10) ئۇلارنىڭ كېلىشى زۆرۈر.

A **whole sentence** can be the subject clause, behaving almost as a regular sentence except for the verb (with -*(I)sh-Endings*) and the final adjectival complement. Compare these pairs:

‘You will (definitely) see it tomorrow.’ (11) سىز ئەتە ئۇنى كۆرسىز.

‘Perhaps you’ll see it tomorrow.’ (12) سىز ئەتە ئۇنى كۆرۈشىڭىز مۇمكىن.

(lit., ‘You tomorrow it seeing is possible.’)

‘We should look after him/take care of him.’ (13) بىز ئۇنىڭغا قارىشىمىز لازىم.

(lit., ‘Our looking after him is obligatory.’)

‘We must get news of his condition.’ (14) بىز ئۇنىڭ ھالىدىن خەۋەر ئېلىشىمىز لازىم.

(lit., ‘Our getting news of his condition is necessary.’)

- Negated forms V-*mAsliK kérek* (etc.) ‘shouldn’t V,’ V-*(I)sh emes* ‘need not V’

These sentences can be **negated in two ways, with two different meanings**: with the negative infinitive -*mAsliK*(-*masliq/meslik*), or with the negative particle *emes*. Using ***-mAsliK*** (-*masliq/ meslik)* **negates the verb it is attached** to, negating the action (rather than some modifier of it):

‘S/he must/should not come.’ (15) ئۇ كەلمەسلىكى مۇمكىن.

‘I must/should not go.’ (16) مەن بارماسلىقىم كېرەك.

‘S/he might not buy this book.’ (17) ئۇ بۇ كىتابنى ئالماسلىقى مۇمكىن.

In contrast, using the **negative particle *emes*** negates the modal adjective (i.e. *not need, not possible*, etc.), and is **less forceful** than -*mAsliK*. Compare these three sentences using *kérek*:

‘He must come.’ (Declarative) (18) ئۇ كېلىشى كېرەك.

‘He should not come (under any circumstances)’ (19) ئۇ كەلمەسلىگى كېرەك.

‘He doesn’t have to come (but he could).’ (20) ئۇنىڭ كېلىشى كېرەك ئەمەس.

There is a big difference between (19) and (20); (19) is strongly negative, whereas (20) leaves other possibilities open. **Double negative** sentences are also possible, which have a **stronger meaning** of ‘must, absolutely’ than the declarative sentence:

‘There must be peaches in this orchard.’ (21) بۇ باغدا شاپتۇل يوق بولۇشى مۇمكىن ئەمەس.

(lit: It is impossible for there not to be peaches in this orchard.)

Compare three more similar sentences in the declarative, gerundial negative, and particle negative using ***mumkin***. With negations using *emes*, the **possessive pronoun** is common, as in (23):

(22) a ئۇ كېلىشى مۇمكىن. ‘He/she might come.’

b ئۇ كەلمەسلىكى مۇمكىن. ‘He/she might not come.’

(23) ئۇنىڭ كېلىشى مۇمكىن ئەمەس. ‘He/she definitely won’t come.’

(‘His/her coming is not possible.’)

In the last example, the speaker is quite convinced that the person will not be coming.

- **Interrogative:** *...kerek mu? ...mumkin mu*? etc.

Questions are formed with the interrogative particle *mu*:

(24) ئۆزى تۆلىشى كېرەكمۇ ؟ ‘Does he himself have to pay [for it]?’

- **Comparing the usage of all four Modal Adjectives**

Zörür is stronger in meaning than *kérek* or *lazim*, and conveys a stronger necessity, ‘must.’ It is used more frequently in written texts than in spoken Uyghur (when *kérek* is often preferred, especially in the northern and standard varieties of Uyghur).

Kérek and ***lazim*** usually express a milder degree of necessity, consistent with the meaning ‘**should**’ or ‘**ought to**.’ Both adjectives are similar in meaning and can be used interchangeably, yet *kérek* is more common. The adjective ***mumkin*** covers the area of **possibility**. Nevertheless, the uncertainty of the action referred to must be based on facts the speaker has learned from a **reliable source**. It should not express a subjective opinion.

Table 12.3. Summary: mood

(Tns=Tense; 1=Pronominal endings (type 1); POSS=possessive endings (type 2); Necessitative: *kérek, lazim, zörür*)

modal type	Abilitative (potential)	Necessitative	Contingent
Affirmative	V-(*y*)*Ala*-Tns-1	V-*(I)sh-POSS kérek*	V-*(I)sh-POSS mumkin*
Negative	V-(*y*)*Al-mA*-Tns-1	V-*mAsliK-POSS kérek*	V-*mAsliK-POSS mumkin*
		V-*(I)sh-POSS kérek emes*	V-*(I)sh-POSS mumkin emes*
Interrogative	V-(*y*)*Ala-m*-Tns-1	V-*(I)sh-POSS kérek mu*?	V-*(I)sh-POSS mumkin mu*?
Negative Interrog.	V-*(y)Al-mA-m*-Tns-1	V-*mAsliK-POSS kérek mu*?	V-*mAsliK-POSS mumkin mu*?
		V-*(I)sh-POSS kérek emesmu*?	V-*(I)sh-POSS mumkin emesmu*?

3. Reciprocal Voice V-*(I)sh* ‘V (with someone)’

Grammatical voice concerns the relationship of the verb to the other participants (e.g. subject, object) in the sentence. Until now we have only used the active voice; in later lessons, you will learn about passive, causative and reflexive voices.

The reciprocal voice 'V with someone' has the same form as the gerundial infinitive -*(I)sh* (with the same harmonic variants, i.e. -*sh/ish/ush/üsh*). It is also placed directly **after a verb stem**, and (unlike the -*(I)sh* gerund) is followed by other verbal suffixes (e.g. negative, abilitative, tense, aspect, and person endings). Compare these two verbs:

Reciprocal voice			Active voice		
'S/he/They talk with each other.'	sözlishidu	سۆزلىشىدۇ	'S/he/They talk.'	sözleydu	سۆزلەيدۇ
'We meet.'	körüshimiz	كۆرۈشىمىز	'We see.'	körimiz	كۆرىمىز

The reciprocal voice often occurs with **plural subjects**, since **the action is accomplished together** or **'to each other**.**'** Putting these examples in context:

active 'S/he talks to his/her colleague.' (25) خىزمەتدىشىغا سۆزلەيدۇ.

reciprocal 'S/he talks with his/her colleague.' (26) خىزمەتدىشى بىلەن سۆزلىشىدۇ.

active 'We will see it later.' (27) ئۇنى كېيىن كۆرىمىز.

reciprocal 'We will see each other later.' (28) بىز كېيىن كۆرۈشىمىز.

Volume II of this textbook will cover the use of voice more fully.

4. Speaker Stance particles *iken* ئىكەن 'apparently'; emphatic *Gu* -غۇ/-قۇ

Uyghur speakers are careful to indicate the perceived reliability of the assertions they make. Uyghur has many ways of expressing the stance of speakers towards the information contained in statements (e.g. through verb suffixes or particles), and here, we introduce just two of these particles.

4.1 Present evidential Marker ئىكەن 'apparently'

This particle ***iken*** (originally a past form of 'be') appears only at the end of sentences, and can be written together with the preceding word, but is always pronounced together with it. It expresses **tentative, indirect, or unexpected knowledge** ('apparently, it seems that, surprisingly') **in the past, present, or future**; it occurs after finite sentences (i.e. nominal predicates, or verbal predicates tense, aspect, modal, and personal endings). With *iken*, a speaker is indicating that his/her information has been received from another person, and is not the speaker's first-hand experience. Unless a speaker can claim to have obtained the information objectively and directly, it is virtually obligatory to use *iken*. Example (29) would only be said by a doctor or nurse

diagnosing a patient. Example (30), however, indicates that the speaker heard or read it from another source, without having examined the patient.

‘S/he has to be hospitalized.’ (29) ئۇ دوختۇرخاندا يېتىشى كېرەك.

‘Apparently s/he has to be hospitalized.’ (30) ئۇ دوختۇرخاندا يېتىشى كېرەك ئىكەن.

The many other uses of *iken* (e.g. with the past tense in narratives and its various cliticized (shortened) forms) will be tackled in Volume II.

4.2 Emphatic Marker *Gu*

The marker *Gu* ـغۇ /ـقۇ *-ghu/qu* is attached to the element to which it refers: typically a sentence (in which case it is usually sentence-final), but also possibly a clause or word in a sentence, e.g. *sizghu* ‘you (for certain).’ It occurs **after person, number, and case markers**, e.g *öyigighu* (*öy+(s)i+GA+Gu*) ‘to his/her house (for sure).’ *Gu* is always written together with the preceding word; it is written and pronounced *qu* after a voiceless consonant (*yoqqu* يوققۇ), and appears as *ghu* elsewhere (*barghu* بارغۇ, *körmidighu* كۆرمىدىغۇ). There are no front-harmonized variants. As an enclitic, *Gu* is less subject to harmonic variation, but it cannot stand alone as particle like *iken* can. It does cause a **change the final u to i** of the present-future verbs (e.g. V-*i-du*) (*baridu* +*Gu*→ *bari**d**ighu* بارىدىغۇ , *ketmeydu* +Gu → *ketmeyd**i**ghu* كەتمەيدىغۇ). As the examples above illustrate, *Gu* can occur with both the present and the past tense (unlike *iken*, which only occurs in the present).

Gu has two uses. Typically it expresses the speaker’s confidence that the properties of his or her assertion are true; s/he knows it as a fact and may be countering either his or her own doubts, or the perceived doubts of another speaker. *Gu* might thus be translated as ‘really, for sure, definitely’; or ‘still, actually.’ Notice that *Gu* is often at the end of a sentence, but also can follow other elements (as in (33), the subject):

‘He/she/they are definitely in the dorm(room).’ (31) ياتاقتا بارغۇ.

‘I know for sure that s/he will come.’ (32) ئۇ كېلىدىغۇ.

‘You for sure will pass the exam, but them?’ (33) سىزغۇ ئىرىشچان، ئىمتىهاندىن ئۆتەلەيسىز. ئۇلارچۇ؟

The second use of *+Gu* serves to reinforce the speaker's uncertainty about the reason that an event or state occurs; the uncertainty is conveyed as the speaker's opinion rather than as a fact (as expressed by *mumkin* above):

'My dad (somehow) isn't coming (home).' (Friedrich 2003:198) (34) دادام ھېچ كەلمەيدىغۇ.

The sense of uncertainty is especially common when *Gu* is followed the verb *de-* 'say,' where *de-* is used to mean 'think that..., believe that....' Examples (35)-(39) are from the dialogues:

'I am pretty sure he/she/they are in the dorm.' (35) ياتاقتا بارغۇ دەيمەن.

'I believe he will come.' (36) ئۇ كېلىدىغۇ دەيمەن.

'I think Yakupjan hasn't come yet.' (37) ياقۇپجان تېخى كەلمىدىغۇ دەيمەن.

'Is Bilqiz in?' (38) بىلقىز بارمۇ؟

'I don't believe she is.' -يوققۇ دەيمەن.

'I can't find Zöhrä (so far).' (39) زۆھرەنى تاپالمايۋاتىمەن.

'I think she's in the dormitory.' -ياتاقتا بارغۇ دەيمەن.

Gu and *iken* can be used together, especially in the sense of 'contrary to expectation.' For example, if Lesson 12 is longer than I had expected it to be, I might say:

'Lesson 12 is (actually) really long.' (40) 12-دەرس بەك ئۇزۇن ئىكەنغۇ؟

The issue of speaker objectivity and subjectivity (reliability of information) is expressed in other ways in Uyghur, which we will explore in later lessons.

4. Reflexive Pronoun *öz* ئۆز 'self, oneself'

The pronoun ***öz*** '**self**, **oneself**' usually occurs with possessive suffixes, allowing expression of *myself, herself, themselves*, etc. You should write these according to the official orthography (with the now-familiar harmonic variants with rounding harmony, e.g. *özüm, özüng* etc.) as shown below, but you will pronounce these like the forms in parentheses below (without rounding harmony, e.g. *özem, özeng*, etc.). You may also occasionally see these forms written unofficially without rounding harmony; unofficial (but commonly-used) spellings appear in parentheses:

Table 12.4. Possessive suffixes with the reflexive pronoun öz

	Singular		Plural	
1st person	myself	ئۆزۈم (ئۆزەم)	ourselves	ئۆزىمىز
2nd p. Intimate	yourself	ئۆزۈڭ (ئۆزەڭ)	yourselves	ئۆزۈڭلار (ئۆزەڭلار)
2nd p. Formal	yourself	ئۆزىڭىز		
3rd person	himself, herself, itself	ئۆزى	themselves	ئۆزى (ئۆزلىرى)

The original function of reflexive pronouns is in sentences where the subject and direct object are the same person: *He shaved himself*, *We bathed ourselves*, etc. In Uyghur, the reflexive pronoun, as an object, follows the subject and precedes the verb. It can take case markers, as is seen below with *u özige* 'to s/he himself/herself':

'S/he may not be able to care for himself/herself.' (41) ئۇ ئۆزىگە قارىيالماسلىقى مۇمكىن.

Besides this original use, reflexive pronouns can occur by themselves as subjects or objects in a sentence, without the personal pronoun:

'Does (s/he) himself/herself have to pay?' (42) ئۆزى تۆلىشى كېرەكمۇ؟

Frequently in the second person, these lone reflexive pronouns are used as a more polite and indirect way to say 'you' (than *siz* and *siler*):

'Did you (polite) also go?' (lit., 'Did yourself also go?') (43) ئۆزىڭىزمۇ باردىڭىزمۇ؟

'We bought it ourselves.' (lit: 'Ourselves bought it.') - ئۇنى ئۆزىمىز ئالدۇق.

6. Language Use notes

6.1 *azraqmu* ئازراقمۇ 'not even a little, not at all'

When one adds *mu* 'also, too' to the quantifier *azraq* 'some of..., a little,' and this is followed by a negated verb, the resulting meaning is 'not even a little' or 'nothing at all':

'Abliz gave me nothing at all.' (A. didn't give me even a little.) (44) ئابلىز ماڭا ئازراقمۇ بەرمىدى.

'That fruit is very poor. I didn't buy any at all.' (45) ئاۋۇ مېۋىلەر بەك ناچار. ئازراقمۇ ئالمىدىم.

'Their government won't pay even a fraction.' (46) ئۇلارنىڭ ھۆكۈمىتى ئازراقمۇ تۆلىمىدى.

Since it's a partitive (part-of-whole), the **object** must be put in the ablative case *+Din*:

‘We didn’t buy a single one (out) of his apples.’ (47) ئۇنىڭ ئالمىسىدىن ئازراقمۇ ئالمىدۇق.

‘I didn’t give any of my own money.’ (48) ئۆزەمنىڭ پۇلۇمدىن ئازراقمۇ بەرمىدىم.

6.2. *yash* ياش ‘year(s) in age; young’

- *Qanche yashqa kirdingiz?* ‘How old are you?’ --Number *yashqa kir-* ‘be Num years old’

The word *yash* is both a noun and adjective. As a noun ‘year(s) (in age),’ it is preceded by a numeral: *besh yash* ‘five years old.’ It is impolite to ask an older person’s age, but to a younger person, the most common way is to ask how many years has someone ‘entered’ (*kir-*, always in the past tense), using the dative *+GA*:

‘How old are you?’ (lit., ‘how many years have you entered?’ (49) سىز قانچە ياشقا كىردىڭىز؟

You would reply:

‘I am ... years old.’ (lit., ‘I have entered ... years.’) (50) مەن . . . ياشقا كىردىم.

Another way to ask the question is simply: Person *qanche yash*?

‘What age is Tursun?’ (51) تۇرسۇن قانچە ياش؟

Uyghurs start counting age from one’s date of birth (unlike Chinese). But when a person passes away, one year is added for each thirty years, in order to match the Islamic *hijriye* calendar. So if Abdurshid passed away when he was sixty, we would say that he passed away at 62:

‘Abdurishid passed away at 62.’ (52) ئابدۇرشىد 62 يېشىدا ئالەمدىن ئۆتتى.

This *hijriye*-based age, calculated by adding ten days to each Gregorian year, is known in Uyghur as *töhmet* ‘nominal age.’ Older people like to refer to their *töhmet*, while young people refer to their *miladi* (Gregorian age).

- Approximate age: Nu+*lAr*, Nu *yashlar*, Nu *nechche yash*

Approximate age is stated by adding the **plural** suffix *+lAr* to the number (just like any other approximate number, see Lesson 11), or to *yash*. This is useful when **guessing** someone’s age or being vague about one’s own age (although Uyghurs are not shy or ashamed about getting old):

‘My mother is seventy-ish.’ (*yetmish* ‘seventy’) (53) ئاپام يەتمىشلەرگە كىردى.

‘He is about 30 years old.’ (54) ئۇ ئوتتۇز ياشلاردا بار.

Alternatively, one can use ***nechche*** ‘some’ in the expression; for approximate age, one can use [Number] *nechche yashqa kirdi-*:

‘I am forty-something.’ (55) مەن قىرىق نەچچە ياشقا كىردىم.

‘My father is in his seventies.’ (56) دادام يەتمىش نەچچە ياشقا كىردى.

6.3 Interrogative *qanchilik* قانچىلىك Adj ‘How Adj/N?’ ‘How far? How long?’

To form a question about duration in time or distance, the structure *qanchilik Adj/N* is used, from *qanche* ‘how much?’ and the suffix *+lIK*. The adjective or noun following *qanchilik* is a temporal or distance expression, e.g. (*arqiliq) yiraq* ‘far, distant, distance (in between)’ *uzun* ‘long,’ *waqit* ‘time.’ The most common sense of this expression is ‘how far?’ or ‘how long?’

‘How far is Kashgar from Hotän?’ (57) قەشقەر خوتەندىن قانچىلىك يىراق؟

If clear from the context that the reference is time, then *waqit* may be omitted (though *yiraq* above may not be):

‘How long did you stay in Ürümchi?’ (58) سىز ئۈرۈمچىدە قانچىلىك (ۋاقىت) تۇردىڭىز؟

6.4 More on the degree adverb *xéli* خېلى ‘quite, very’

Xéli (which we learned in Lesson 2) can qualify verbs or predicate adjectives, specifying a degree of intensity ‘quite’, ‘very’:

‘Our home is quite far (away).’ (59) بىزنىڭ ئۆي خېلى يىراق.

‘This book is really not so bad.’ (60) بۇ كىتاب خېلى يامان ئەمەس.

When used with the phrase *uzun waqit* ‘(a) long time’, either *uzun* or *waqit* may be omitted:

‘It takes quite a long (time) by bus.’ (61) ئاپتوبۇس بىلەن بېرىشقا خېلى (ۋاقىت) كېتىدۇ.

‘I lived in that place for quite a while.’ (62) مەن ئۇ يەردە خېلى (ئۇزۇن) تۇردۇم.

6.5 +*GA* *qara-* 'look, watch, care for'

The verb *qara-* (whose original meaning is 'watch, look,' as in *dérizidin qaraydu* 'S/he/They looks/look out the window') is intransitive: it never takes a direct object. When used in the sense of 'raise, take care of' (referring usually to children, animals, and sometimes the infirm), these indirect objects are marked with the **dative case** +*GA*:

(63) بالىلىرىڭىزغا كىم قارايدۇ؟ 'Who looks after your children?'

(64) ئۇلارغا ھېچكىم قارىمايدۇ. 'Nobody (*héchkim*) looks after them (for me).'

Exercises

Exercise 1

Complete the dialogue by filling in the appropriate form of the **reflexive pronoun** *öz*:

A: ئەكبەر، ياخشىمۇسىز؟

B: ياخشى، ______چۇ؟

A: پولاتنى كۆردىڭىزمۇ؟

B: تۈنۈگۈن كۆرگەندىم. ئۇ بۈگۈن ئۈرۈمچىگە كەتتى.

A: كەتتىمۇ؟ ئۇ ماڭا‘______ بارمايمەن، لېكىن ئايالىم بارىدۇ’، دېگەندى.

B: شۇنداقمۇ؟ ئۇ ماڭا‘______بارىمەن،’ دېدى.

A: ئۇنىڭ پىلانى ئۆزگەردىغۇ دەيمەن.

B: ھەئە، ______چۇ، سىلەرمۇ بارامسىلەر؟

A: بارامدۇق، بارمامدۇق بىلمەيمىز. ئايالىم ______بېرىشنى ئانچە خالىمايدۇ.
______ مۇ ئانچە خالىمايمەن.

Exercise 2

Translate the following sentences into English:

a. مەن ئۈرۈمچىگە بېرىشىم مۇمكىن

---

b. ئۇلار بېيجىڭگە قايتماسلىقى مۇمكىن.

---

c. بىز قەشقەرگە قايتىشىمىز مۇمكىن.

---

d. سىلەرنىڭ بېرىشىڭلار كېرەك ئەمەسمۇ؟

---

e. ئۇلارنىڭ مەكتەپكە كېلىشى مۇمكىن ئەمەس.

---

f. ئابلىز بۇ تاماقنى يېيىشى لازىم.

---

g. تاپشۇرۇقۇڭلارنى ئىشلىشىڭلار زۆرۈر.

---

h. سىزنىڭ بۇ مەسىلىنى ئويلىشىڭىز كېرەك ئەمەس.

---

i. ئۇنىڭ بۇ ئىشنى ئويلىماسلىقى مۇمكىنمۇ؟

Exercise 3

Translate these sentences into Uyghur:

a. Next year I might go to Australia. ______________________________

b. They must come to our house today. ______________________________

c. Might we go to the market tomorrow? ______________________________

d. You ought to buy this book. ______________________________

e. I cannot open that window (*dérize*). ______________________________

f. You shouldn't take a calculator to the exam. ______________________________

g. The boss may not go to the meeting. ______________________________

h. He might pay 500 yuan for a new bicycle. ______________________________

i. He does not have to eat all the dumplings (*manta*). ______________________________

j. Won't I need to write this letter? ______________________________

Exercise 4

Have a go at translating the following snippets of conversations or sentences back into English, paying careful attention to the grammar you have learned in this lesson:

a. ـئىككىمىزدىن باشقا يەنە كىم ئۇرۇمچىگە باردۇ؟

ـ ھېچكىم بارمايدۇ.

b. –ئابلىكىمنىڭ ئايالى قىرىق ياشلاردا بارمۇ؟

ـ ياق، ئۇ ئوتتۇز ياشلاردا بار.

ـ ئابلىكىمچۇ؟

ـ ئۇ قىرىق ياشلارغا كىردى.

c. ئادىلدىن باشقا ئوقۇغۇچىلار دەرس ئاڭلىشى كېرەك.

d. – مەريەمدىن باشقا ئوقۇغۇچىلارمۇ كېلەمدۇ؟

ـ مەريەمدىن باشقا ئوقۇغۇچىلار كەلمەسلىگى مۇمكىن.

e تۇرسۇندىن باشقا سەككىز ئادەم دەرسكە كەلمىدى.

f. نۇرمۇھەممەتتىن باشقا ھېچكىم ئۆيدە قالمىدى.

g. – بىلقىزدىن باشقا ئاپىسىغا يەنە كىم قارايدۇ؟

ـ ئۇنىڭدىن باشقا ھېچكىم قارىمايدۇ.

ـ ئۇنىڭ سىڭلىسىچۇ؟

ـ سىڭلىسى ئاپىسىغا ئازراقمۇ قارىمايدۇ.

ـ ئاپىسى سەكسەن ياشلارغا كىردىمۇ؟

ـ ياق، ئۇ يەتمىش ياشلارغا كىردى.

h. باتۇرنىڭ ئۆيىگە باردىڭىزمۇ؟

ـ باردىم.

ـ قانچىلىك ۋاقىت تۇردىڭىز؟

ـ خېلى ئۇزۇن ۋاقىت تۇردۇم.

Lesson 13

خىزمەت ۋە سودىگەرچىلىك

Work and Business

Concepts and Structures

1. Uses of the Abilitative mood: *-(y)Al(a)* ـەلە/ـالا

2. Imperfect (habitual) past tense: *-At-ti* يت/ ەيت/ ايت

3. Causative voice: *-Dur, -Guz, -Ur* ۇر/ گۇز/دۇر and other forms

4. Definite past particle: *idi* ئىدى

5. Language Use Notes: *öydikiler* ئۆيدىكىلەر; *yoli bar* يولى بار; *munasiwet* مۇناسىۋەت

In this lesson, we explore meaning nuances of the abilitative mood (from Lesson 12) *-(y)Al(a)* '**able to, can**,' and its combination with various verb tenses.
We also introduce the **imperfect past tense *-At-ti***, used to convey habitual or frequent actions or events in the past: '**used to V, would V**.' (Compare the simple past tense in Lesson 11.)

(1) ئۇلار بازارغا كۆپ باراتتى. 'They used to go to the bazaar frequently.'

The **causative voice** is used to add another object (participant) to a sentence; it also changes intransitive verbs (verbs that can't have a direct object) into transitive ones, allowing them to have a direct object, like *éyt-* 'talk,' *éyt**quz**-* 'make (someone) talk.' Usually, a causative verb can be translated as 'make V,' but sometimes the causative form has a somewhat different meaning as well, e.g. *qayt-* 'return,' *qayt**tur**-* 'send back,' or 'make (someone) return.' As can be seen above, the causative voice has more than one suffix; these are bolded below:

(2) a دادام ماڭا ھېكايە ئېيت**قۇز**ۇۋاتتىدۇ. 'My dad made me keep telling stories.' (*éyt-**quz**-iwat-idu*)

b ئۇلار بۈگۈن سۈنئىي يامغۇر ياغدۇردى. 'They made artificial rain today.' (*yagh-**dur**-di*)

Predicate nominal sentences like *Adil oqughuchi* 'Adil is a teacher' can be expressed as past perfect 'had been' by adding the **past tense particle** *idi*:

(3) ئالىم ئوقۇغۇچى ئىدى. 'Alim had been a student.'

Dialogue 13.1 13.1- سۆھبەت

Yakupjan, who has heard from Adil about Jennifer, meets her and asks her about life in America.
ياقۇپجان ئادىلدىن جەننىفېر توغرىلىق ئاڭلاپ جەننىفېر بىلەن كۆرۈشتى ۋە ئامېرىكىنىڭ تۇرمۇشى توغرىسىدا سورىدى.

ياقۇپجان: جەننىفېر، ئاڭلىشىمچە سىز بىر كومپيۇتېرنى ئىشلىتىشكە بەك ماھىر ئىكەنسىز. راستمۇ؟
جەننىفېر: ئانچە ئەمەس.
ياقۇپجان: سىز بۇرۇن كومپيۇتېر شىركىتىدە ئىشلىگەنمىدىڭىز؟
جەننىفېر: ھەئە، ئىشلىگەندىم.
ياقۇپجان: كومپيۇتېرلارنى رېمونت قىلالامتىڭىزمۇ؟
جەننىفېر: ياق، كومپيۇتېرلارنى ساتاتتىم.
ياقۇپجان: بۇ خىزمەتنى نېمىشقا داۋاملاشتۇرمىدىڭىز؟
جەننىفېر: ئىش ئورنىدىكى شارائىت ئانچە ياخشى ئەمەس ھەم مائاشىمۇ تۆۋەن ئىدى.
ياقۇپجان: ئامېرىكىدا مائاش يۇقۇرى ئەمەسمۇ؟
جەننىفېر: ئەلۋەتتە بۇ يەردىن يۇقۇرى، بىراق تۇرمۇش خىراجىتىمۇ كۆپ. ئۆي ئىجارىسى ئۈچۈنمۇ خېلى پۇل خەجلەيمىز.
ياقۇپجان: ئامېرىكىدا ئۆي سېتىۋېلىش تەسمۇ؟[1]
جەننىفېر: بەك تەس، ئۆي ناھايىتى قىممەت، شۇڭا مەن ئۆي سېتىۋالالمىدىم. مەن ئۆي ئىجارە ئېلىپ ئولتۇراتتىم.
ياقۇپجان: ئاتا-ئانىڭىزچۇ؟
جەننىفېر: ئۇلار ئۆزلىرىنىڭ ئۆيى بار. ئۇلار 60- يىللاردا ئۆي سېتىۋالغان. شۇ ۋاقىتتا ئۆي باھاسى تۆۋەن ئىدى.
ياقۇپجان: ئۇلار ھازىر ئىقتىسادىي جەھەتتە سىزگە ياردەم بېرەمدۇ؟
جەننىفېر: ياق، دادام پېنسىيىگە چىقتى. مائاشى ئانچە يۇقۇرى ئەمەس، شۇڭا ماڭا ياردەم بېرەلمەيدۇ.
ياقۇپجان: ئامېرىكىدا ئۆي سېتىۋېلىش ئۈچۈن قانداق قىلىش كېرەك؟
جەننىفېر: كىشىلەرئۇ يەردە ئۆي سېتىۋېلىش ئۈچۈن بانكىدىن قەرز ئېلىشى كېرەك. قەرزنى ھەر يىلى 10 پىرسەنت ئۆسۈمى بىلەن قايتۇرىدۇ. داداممۇ ھەر يىلى 10%نى تۆلەيتتى. سىز ئۆي ئالدىڭىزمۇ؟
ياقۇپجان: ياق، بۇ يەردىمۇ ئۆي سېتىۋېلىش بەك تەس. ھازىرچە ئىجارىدە ئولتۇرۇۋاتىمەن.
جەننىفېر: شەخسى ئۆيلەر يوقمۇ؟
ياقۇپجان: تىجارەتچى ياكى دېھقانلارنىڭ ئۆزلىرى سېلىۋالغان شەخسى ئۆيلىرى بار. ئادەتتىكى
كادىرلارنىڭ ئۆي سېتىۋېلىشى بەكمۇ قىيىن. ئاكام ۋە ئىنىم تىجارەتچىلىك قىلىدۇ. ئاكامنىڭ ئۆزىنىڭ ئۆيى بار، لېكىن ئىنىمنىڭ كىرىمى ئۆي سېتىۋالغۇدەك كۆپ ئەمەس. شۇڭا ئۇ ئۆي ئىجارىگە ئېلىپ ئولتۇرىدۇ.
جەننىفېر: ئۆي ئىجارىسى قىممەتمۇ؟
ياقۇپجان: شەخسى ئۆيلەرنىڭ ئىجارىسى قىممەت، لېكىن ئىدارىنىڭ ئەرزانراق.
جەننىفېر: ھازىر قانچە ئېغىزلىق ئۆيدە ئولتۇرىسىز؟
ياقۇپجان: بىر ئېغىزلىقتا.

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[1] *öy sal-* ‘build a home by hand, add on a room.’

Dialogue 13.2 13.2- سۆھبەت

Another foreigner, Sandra, now meets Adil, having heard from Jennifer that Adil is from Kashgar.
يەنە بىر چەتئەللىك ساندرامۇ ئادىلنىڭ قەشقەردىن كەلگەنلىكىنى جەننىفېردىن ئاڭلاپ، ئادىل بىلەن كۆرۈشىدۇ.

ساندرا: ئادىل، سىز ئۆتكەن يىلى قەشقەردىن ئۈرۈمچىگە كەلدىڭىز، شۇنداقمۇ؟
ئادىل: شۇنداق.
ساندرا: يالغۇز كەلگەنمىدىڭىز؟
ئادىل: شۇنداق، يالغۇز كەلگەنىدىم.
ساندرا: ئۇ ۋاقىتتا سىز ئۈچۈن قىيىن بولغانمىدى؟
ئادىل: شۇنداق، ئۇ ۋاقىتتا ئۆيدىكىلەرنى بەكمۇ سېغىناتتىم. بىراق ئۈرۈمچىدىكى تۇغقانلىرىم ماڭا كۆپ ياردەم قىلىشتى. ئۇ ۋاقىتتا ھەر جۈمە كۈنى مەن ئۇلارنىڭ ئۆيىگە باراتتىم. ھەتتا بەزىدە ئۇلارنىڭ ئۆيىدە قونۇپ قالاتتىم.
ساندرا: ئادەتتىكى كۈنلەردە نېمە ئىش قىلاتتىڭىز؟
ئادىل: دەرس ئاڭلاشتىن باشقا، كۈندە بەدەن چېنىقتۇراتتىم. چۈشتە بازاردىن تاماق يەيتتىم. بەزى شەنبە كۈنلىرى ساۋاقداشلىرىم بىلەن كىنو كۆرەتتىم.
ساندرا: شەنبە كۈنلىرى كۆڭۈل ئېچىش پائالىيەتلىرى بارمىدى؟
ئادىل: ھەئە، بىز ساۋاقداشلىرىم بىلەن ئۇسسۇل ئويناتتۇق، ناخشا ئېيتاتتۇق . مەن ئۇلارنىڭ ياردىمى بىلەن ئاستا ـ ئاستا ئۈرۈمچىنىڭ شارائىتىغا كۆنۈپ قالدىم.
ساندرا: بۇلتۇر ئۆگىنىشىڭىز قانداق ئىدى؟
ئادىل: ئادەتتە جىق ئۆگەنمىگەن ئىدىم. شۇڭا يۇقۇرى نومۇر ئالالمايتتىم.
ساندرا: نېمە ئۈچۈن؟
ئادىل: ۋاقتىم يۇرتۇمنى ئەسلەش بىلەن ئۆتەتتى. شۇڭا ئۆگىنىشكە ئانچە كۆڭۈل بۆلەلمەيتتىم.
ساندرا: ھازىرچۇ؟
ئادىل: بۇ يىل خېلىلا تىرىشچان بولۇپ قالدىم.
ساندرا: سىز ئوقۇشنى 1999-يىلى پۈتتۈرسىز، ئاندىن بۇ يەردە قالالامسىز؟
ئادىل: نەتىجىسى ياخشى ئوقۇغۇچىلار بۇ يەردە خىزمەت تاپالايدۇ. يەنە بىرسى، يولى بارلارمۇ ئۈرۈمچىدە قالالايدۇ. باشقىلار ئۆزىنىڭ يۇرتىغا قايتىدۇ.
ساندرا: سىزنىڭ يېقىن ئادەملىرىڭىز يوقمۇ؟
ئادىل: ھۆكۈمەت ئورۇنلىرىدا تۇغقانلىرىمىز بار. ئۇلار ياردەم بېرەلەيدۇ. بىراق مەن ئۈرۈمچىدە قېلىشنى خالىمايمان.

Vocabulary سۆزلۈك

Latin-script Uyghur	English	Arabic-script Uyghur
asta-asta	slowly, gradually	ئاستا-ئاستا
amraq [+GA]	fond, dear, beloved	ئامراق
a'ile	family, kin, household	ئائىلە
elwette	certainly, of course	ئەلۋەتتە
emgek	work, labor	ئەمگەك
bas- (bésish) [+ni]	press, print; load, cover; oppress	باس- (بېسىش)
bashqiche	differently, on the contrary	باشقىچە
baghche	garden, park	باغچە
banka	bank	بانكا
baha	price, cost, value, worth	باھا
beden	human body; constitution	بەدەن
böl- [+ni]	divide, partition; sever; share	بۆل-
pul	money	پۇل
pénsiye	retirement	پېنسىيە
pénsiyige chiq-	retire, go into retirement	پېنسىيەگە چىق-
tart- [+ni]	draw out, extend, pull, drag; suffer; extract; urge; photograph	تارت-
tashla- [+ni]	throw, cast, abandon; (aux.) sudden, uncontrolled	تاشلا-
töwen	bottom, lower; low; below, beneath	تۆۋەن
tijaretchi	business person, merchant	تىجارەتچى
tijaretchilik	business, trade, commerce	تىجارەتچىلىك
jehet	aspect, perspective, point of view, side	جەھەت
chay	tea; (tea) party	چاي
chéniq- [+ni]	train, exercise	چېنىق-
xejle- [+ni]	spend (money)	خەجلە-
xirajet	expenses, fees	خىراجەت
dawamlash- [+ni]	last, continue	داۋاملاش-
derex	tree	دەرەخ
rémont	repairs, mending	رېمونت
rémont qil-	repair, mend, fix	رېمونت قىل-
sal- (sélish) [+ni]	insert, cover, place, put lay, set, plant, arrange, build, lock; put on (clothing); move, carry, pretend, engage, install; (aux.) inadvertent act	سال-
seweb (pron. *sewep*) [-i bilen]	cause, reason; basis	سەۋەب
sétiwal- (sétiwélish) [+ni]	buy, trade, barter, shop	سېتىۋال-
séghin- [+ni]	miss, long for, yearn for	سېغىن-
sin'alghu	video recorder, video player	سىنئالغۇ
sin'alghu léntisi	videotape	سىنئالغۇ لېنتىسى
shexs	individual, person	شەخس
shexsiy	private, personal	شەخسىي
shunglashqa	therefore, so, hence	شۇڭلاشقا
shunchilik	that much, that many; thus, so	شۇنچىلىك
qatnash- (qatnishish) [+GA]	attend, participate, take part	قاتناش-

qaytur- [+ni]	return, send back	قايتۇر-
qerz	loan, debt	قەرز
qerz al-	borrow money, take out a loan	قەرز ئال-
qoshna (pron. *xoshna*)	neighbor	قوشنا
qon- [+DA]	spend a night, stay over; land, alight	قون-
kadir	official, administrator, functionary, managerial worker	كادىر
köngül ach-	have fun, enjoy oneself	كۆڭۈل ئاچ-
köngül böl-	feel concern, care about	كۆڭۈل بۆل-
kön- [+GA]	adjust, become accustomed; agree	كۆن-
kirim	income	كىرىم
lénta	tape, ribbon, film	لېنتا
ma'ash (pron. *maash*)	salary, wages, earnings	مائاش
mahir	clever, skillful, gifted, dexterous, agile	ماھىر
mesilen	for example	مەسىلەن
moma	grandmother, grandma, granny (N. Xinjiang)	موما
munasiwet	relations, relationship, connection, contact	مۇناسىۋەت
munasiwetlik	connected, associated	مۇناسىۋەتلىك
netije	result, score, achievement	نەتىجە
nomur	numeral; size; score	نومۇر
hazirche	just now, for the time being	ھازىرچە
her da'im	always, frequently, constantly, invariably	ھەر دائىم
heyde- (heydimek) [+ni]	drive, steer; expel, drive out	ھەيدە-
unchilik	that much, as much as that	ئۇنچىلىك
undaq	like that, thus	ئۇنداق
ötken (cf. *öt*-'pass')	past, previous, last	ئۆتكەن
ös-	grow, develop, increase	ئۆس-
ösüm	growth, interest, profit, gain	ئۆسۈم
öydikiler	those at home, parents and siblings	ئۆيدىكىلەر
éghizliq	consisting of...rooms (excl. kitchen, bathroom)	ئېغىزلىق
ikki éghizliq öy	two-room apartment or house	ئىككى ئېغىزلىق ئۆي
ijare	rent, lease; rented, leased	ئىجارە
ijarige al-	rent, lease	ئىجارىگە ئال-
idare	workplace, office, agency, work unit	ئىدارە
ishlet- (ishlitish) [+ni]	use, employ, engage, utilize	ئىشلەت-
iqtisad	economy, finance	ئىقتىساد
iqtisad qil-	save, economize	ئىقتىساد قىل-
iqtisadiy	economic, financial	ئىقتىسادىي
Yaqupjan	Yakubjan (male name)	ياقۇپجان
yalghuz	alone, solitary	يالغۇز
yol	road, route, way	يول
yuquri	top; high, above	يۇقۇرى
yéqin munasiwetlik	influential, closely connected	يېقىن مۇناسىۋەتلىك
yighla- (yighlimaq)	cry, weep	يىغلا- (يىغلىماق)

Grammar گراماتىكا

1. Uses of the Abilitative (potential) -(*y)Ala*

The abilitative mood describes the subject's **ability to perform** an action. It is **not used for polite requests**[2] ('please can/may I ...?'). The abilitative *-(y)Ala* refers to capability only.

(4) سىز ماڭا يول كۆرسىتەلەمسىز ؟ 'Are you able to advise/direct[3] me?'

(5) كىچىك بالىڭىز ماڭالامدۇ ؟ 'Can your little child walk?'

-ھەئە، ماڭالايدۇ. 'Yes, (s/he) can.'

While the abilitative usually refers to objective physical or mental potential, with the verb *kör-* 'look, see' this form can encompass the emotional ability to be dispassionate, 'can('t) bear to':

(6) ئۇ ياخشى كىيىم كىيسە، بەزىلەر كۆرەلمەيدۇ. مەن كۆرەلمەيمەن.

'When she wears nice clothes, some people can't bear to look; I certainly can't (out of envy).'

The abilitative can co-occur with the simple past and present continuous tenses as well as the present-future tense (and with the conditional and iterative, which we haven't had yet).

1.1 The Abilitative mood with the Present-Future tense V-(*y)Ala-y*

The formation of the abilitative was discussed in Lesson 12; we review it here:

Table 13.1. Summary: Abilitative (potential) paradigm (present-future tense)

		example		
Declarative	V-*(y)Al(a)-y*-Pers. Endings1	*heydi-yele-y-siz*	ھەيدىيەلەيسىز	'you can drive (a car)'
Negative	V- *(y)Al-mA-y*-Pers.Endings1	*qari-yal-ma-ydu*	قارىيالمايدۇ	's/he can't care for...'
Interrogative	V-*(y)Ala-m*-Pers. Endings1	*tap-ala-m-siz*	تاپالامسىز	'will you be able to find ...?'
Neg. Interrog.	V-*(y)Al-mA-m*-Pers.Endings1	*kör-el-me-m-siz*	كۆرەلمەمسىز	'can't you see?'

In the previous lesson, we also discussed its regular harmonic variants: the declarative form of the suffix itself has only front (*kélele-* 'can come,' *déyele-* دېيەلە- 'can say,' *oyniyala-* ئوينىيالا 'can play') and back (*éytala-* 'can tell') variants, as does the negative form -(*y)Al-mA-* (*déyelme-*

[2] For requests, a plain or modified present-future tense is used; polite requests are often formulated as questions with the conditional -*sA* 'if...' or the gerund-adjectival -*(I)sh mumkin* 'is it possible.'

[3] The meaning of *yol körset-* in the first sentence is ambiguous; depending on the context, it could mean 'show the way, give directions' or 'give advice.'

دېيەلمە 'can't say,' *sözliyelme-* سۆزلىيەلمە- 'can't talk,' and *oyniyalma-* ئوينىيالما 'can't play'). We list examples of harmonic variants in Tables 2 and 3 below.

Table 13.2. Abilitative + Present-Future: Consonant-final stems (bar-, kel-, tart- kör-, al-, et-)

	Affirmative	Negative	Affirmative Question	Negative Question
1st p. singular	بارالايمەن	بارالمايمەن	بارالامدىمەن ؟	بارالمامدىمەن ؟
1st p. plural	كېلەلەيمىز	كېلەلمەيمىز	كېلەلەمدۇق ؟	كېلەلمەمدۇق ؟
2nd p. sg. intimate	تارتالايسەن	تارتالمايسەن	تارتالامسەن ؟	تارتالمامسەن ؟
2nd p. sg. polite	كۆرەلەيسىز	كۆرەلمەيسىز	كۆرەلەمسىز ؟	كۆرەلمەمسىز ؟
2nd p. plural	ئالالايسىلەر	ئالالمايسىلەر	ئالالامسىلەر ؟	ئالالمامسىلەر ؟
3rd person sg./pl.	ئېتەلەيدۇ	ئېتەلمەيدۇ	ئېتەلەمدۇ ؟	ئېتەلمەمدۇ؟

Table 13.3. Abilitative + Present-Future: Vowel-final stems (angla-, ishla-, oqu-, yu-, ye-)

	Affirmative	Negative	Affirmative Question	Negative Question
1st p. singular	ئاڭلىيالايمەن	ئاڭلىيالمايمەن	ئاڭلىيالامدىمەن؟	ئاڭلىيالمامدىمەن ؟
1st p. plural	ئىشلىيەلەيمىز	ئىشلىيەلمەيمىز	ئىشلىيەلەمدۇق ؟	ئىشلىيەلمەمدۇق ؟
2nd p. sg. intimate	ئوقۇيالايسەن	ئوقۇيالمايسەن	ئوقۇيالامسەن ؟	ئوقۇيالمامسەن ؟
2nd p. sg. polite	سۆزلىيەلەيسىز	سۆزلىيەلمەيسىز	سۆزلىيەلەمسىز؟	سۆزلىيەلمەمسىز ؟
2nd p. plural	يۇيالايسىلەر	يۇيالمايسىلەر	يۇيالامسىلەر ؟	يۇيالمامسىلەر ؟
3rd person sg./pl.	يېيەلەيدۇ	يېيەلمەيدۇ	يېيەلەمدۇ ؟	يېيەلمەمدۇ؟

Pronunciation notes: Verb stems ending in *+lA* (like *oyla-, sözle-*) may in the spoken language drop *-(y)A* of *-(y)Ala*, so that *oyni-yala* and *sözle-yele* become *oyn-al-*, *söz-el-*: *Oyn**iyal**amdu*? ئوينىيالامدۇ؟ 'Can s/he play?' is often pronounced *oyn**al**amdu*, and *sözliyelemdu?* 'Can s/he speak?' is pronounced *sözlelemdu*. Standard Written Uyghur does not show this abbreviation. When pronouncing the negative abilitative, *-(y)Al-mA* often is pronounced *-(y)AmmA-*.

When the Present- Future Tense refers to a **future action** or event, **the use of the negative form usually means that the person will no longer be able to do the action**, from now on.

'Are you able to go to Ürümchi?' (7) ئۈرۈمچىگە بارالامسىز؟

'No, I'm not able to go now (anymore).' ـياق، هازىر بارالمايمەن.

1.2 The Abilitative mood with the Simple Past Tense V-*(A)li-di*-Person.Endings2

When the simple past tense suffix *-Di* is added to the abilitative mood, the final vowel of *-(A)**la*** is raised to *i*; the simple past tense suffix is invariant (*-di*), and it is followed by the regular person endings for the simple past (which include first-person *-dimen* and *-duq*). Examples of front and back verb stems are given in Tables 4 (C-final stems) and 5 (V-final stems) below.

Table 13.4. Abilitative Mood with the Simple Past Tense, Consonant-final stems (bar-, kel-, tart-, kör-,[4] *al-, éyt-)*

	Affirmative	Negative	Affirmative Question	Negative Question
1st p. singular	بارالدىم	بارالمىدىم	بارالدىممۇ ؟	بارالمىدىممۇ ؟
1st p. plural	كېلەلدۇق	كېلەلمىدۇق	كېلەلدىقمۇ ؟	كېلەلمىدۇقمۇ ؟
2nd p. sg. intimate	تارتالدىڭ	تارتالمىدىڭ	تارتالدىڭمۇ ؟	تارتالمىدىڭمۇ ؟
2nd p. sg. polite	كۆرەلدىڭىز	كۆرەلمىدىڭىز	كۆرەلدىڭىزمۇ ؟	كۆرەلمىدىڭىزمۇ ؟
2nd p. plural	ئالالدىڭلار	ئالالمىدىڭلار	ئالالدىڭلارمۇ ؟	ئالالمىدىڭلارمۇ؟
3rd person sg./pl.	ئېيتەلدى	ئېيتەلمىدى	ئېيتەلدىمۇ ؟	ئېيتەلمىدىمۇ ؟

Table 13.5. Abilitative Mood with the Simple Past Tense, Vowel-final stems (angla-, ishla-, oqu-, sözle-, yu-, ye-)

	Affirmative	Negative	Affirmative Question	Negative Question
1st p. singular	ئاڭلىيالدىم	ئاڭلىيالمىدىم	ئاڭلىيالدىممۇ ؟	ئاڭلىيالمىدىممۇ ؟
1st p. plural	ئىشلىيەلدۇق	ئىشلىيەلمىدۇق	ئىشلىيەلدۇقمۇ؟	ئىشلىيەلمىدۇقمۇ؟
2nd p. sg. intimate	ئوقۇيالدىڭ	ئوقۇيالمىدىڭ	ئوقۇيالدىڭمۇ ؟	ئوقۇيالمىدىڭمۇ ؟
2nd p. sg. polite	سۆزلىيەلدىڭىز	سۆزلىيەلمىدىڭىز	سۆزلىيەلدىڭىزمۇ ؟	سۆزلىيەلمىدىڭىزمۇ؟
2nd p. plural	يۇيالدىڭلار	يۇيالمىدىڭلار	يۇيالدىڭلارمۇ ؟	يۇيالمىدىڭلارمۇ ؟
3rd person sg./pl.	يېيەلدى	يېيەلمىدى	يېيەلدىمۇ ؟	يېيەلمىدىمۇ ؟

An example of past-tense usage shows that it is **unclear if the state or event in the past continues to the present** or not, where the speaker may or may not be able to write him now:

(8) مەن ئۇنىڭغا خەت يازالدىم .
‘I was able to write him a letter.’

The abilitative is used whenever the speaker must **talk about him- or herself**, providing a necessary dose of **humility**. In (10), answering in the simple past would be too direct:

(9) مەن ئۇيغۇرچە خەتنى ئانچە چىرايلىق يازالمىدىم.
‘I couldn’t write the Uyghur letters very well.’

(10) ـ ۋېلسىپىتنى ئالالدىڭىزمۇ ؟
‘Were you able to buy the bike?’

ـ ھەئە، ئالالدىم.
‘Yes, I could.’ (rather than *aldim*)

1.2 Abilitative mood with the Present Continuous Tense V-*(A)l-mA-y-wat-*

Using the present continuous with the abilitative mood **emphasizes temporary difficulties**, and occurs **mostly in its negative form**. The focus is on the possibility of something not occurring. The subject temporarily cannot act; due to some hindrance, the action or event is not occurring at that moment, as in (11) and (12):

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[4] Even with verb stems with round vowels like *kör-*, the person suffixes are unrounded (*+im,+ ing,* and *+inglar*), since the abilitative -(*y)Ala* is unrounded. (Person suffixes for the past tense are otherwise affected, resulting in the endings *+um/üm*, *+ung/üng*, and *+unglar/ünglar*).

(11) ئۇلار پىيادە كېلەلمەيۋاتىدۇ. ‘They won’t be coming on foot.’ (lit., ‘They can’t come on foot.’)

(12) توپنى تاپالمايۋاتىمەن. ‘I can’t find the ball.’

In a question-and-answer dialogue about temporary difficulties, the questioner normally uses a plain present continuous interrogative (V*-(I)wat-Am-*), as in (13) & (14) below.

(13) ئىنگلىزچە ئۆگىنىۋاتامسىلەر؟ ‘Are you (pl.) studying English?’

The answerer will generally use the negative abilitative (combined with the present continuous, V*-(A)l-mA-ywat-*), as here below or as in (11) and (12) above:

(14) ـياق، ھازىر بەك ئالدىراش، شۇڭا ئۆگىنەلمەيۋاتىمىز. كېلەر يىلى ئۆگىنىمىز.

‘No, we’re too busy now, so we aren’t able to study (it). We’ll study (it) next year.’

Similarly:

(15) a سىلەر دەرسكە نېمىشقا كەلمەيۋاتىسىلەر؟ ‘Why aren’t you (pl.) coming to class?’

(15) b ـئاپام دوختۇرخانىدا يېتىۋاتىدۇ. شۇ سەۋەبتىن دەرسكە كېلەلمەيۋاتىمەن.

‘My mother is in (‘lying in’) the hospital. That’s the reason why I can’t come to class.’

So, questions and affirmative statements are generally made in the plain present continuous tense, but (negative) answers and statements add the abilitative modal suffix. Notice that in (16a) the abilitative is avoided (pronounced *yügrüwat-* or *yügrewat-*):

(16) a سىلەر مەيداندا يۈگۈرۈۋاتامسىلەر؟ ‘Aren’t you running on the track?’

(16) b سىلەر مەيداندا يۈگۈرەلمەيۋاتامسىلەر؟ ‘Can’t you run on the track?’

If the questioner particularly wanted to emphasize inability to run (due to the bad condition of the track), he/she could instead use the negative abilitative *-elme-y(wat-am)-* as in (16b) above; the latter is grammatical because it is in the negative. The speaker assumes that his/her interlocutor cannot run there because of some external hindrance.

The affirmative form of the abilitative together with the present continuous (‘can (be) V-ing’) is less common than negative and interrogative forms, but it is possible. If you’re trying to make a phone appointment with someone you could say:

(17) a مەن ھازىر تېلېفون ئۇرالاۋاتىمەن. ‘I am able to be telephoning now.’

(17) b مەن ھازىر تېلېفون ئۇرالمايۋاتىمەن. ‘I am not able to phoning now.’

But some speakers will avoid V-*(y)Aliwat*- and instead use the plain present continuous (V-*(I)wat*- as in (18a)) or the present-future tense (V-*(y)Ala*- as in (18b):

(18) a هازىر تېلېفون ئۇرىۋاتىمەن. 'I'm phoning right now (and not any later).'

(The above is better than *uralaymen* 'I'm only able to phone [now].')

(18) b شاھمات ئوينىيالايمەن. 'I can play chess.'

(Also o.k. for some Uyghur speakers is : *oyniyalawatimen* 'I'm able to be playing [chess].')

The negative forms of the present continuous are the most common; a negative interrogative is possible, e.g. *men yazalawatmamdimen?* مەن يازالاۋاتامدىمەن؟ 'Am I not able to be writing?'~ 'Don't you see that I am able to be writing?', as is a double negative interrogative, e.g. *men yazalmaywatmamdimen?* مەن يازالمايۋاتامدىمەن 'Am I not unable to be writing?' Far less common than the negative forms is the affirmative declarative form (V-*AlA-wat-i*-), which sounds ungrammatical to many native speakers. All forms take the Type 1 (pronominal) person endings.

Table 13.6. Summary: Abilitative mood and the present continuous tense

Affirmative	V-*AlA-wat-i*-Pers.Endings1 (uncommon)
Negative	V-*Al-mA-ywat-i*-Pers.Endings (common)
Interrogative	V-*Al-mA-ywat-Am*-Pers.Endings (fairly common)
Negative Interrogative	V-*AlA-wat-mA-m*-Pers. Endings (fairly common)

To summarize the tense forms covered in this lesson that co-occur with the abilitative mood: the abilitative always immediately follows the verb stem (V-(y)*Al(a)*-), where A= *a, e*. The present-future and simple past tenses co-occur with affirmative and negative sentences, but for the present continuous, the negative forms predominate; the negation must immediately follow the abilitative (V-(y)*Al-mA-y-wat*-(*Am*)-).

Table 13.7. Summary: Abilitative mood and Present-future, Simple Past, and Present Continuous Tenses

	Present-Future	Simple Past	Present Continuous
Affirmative	V-*(y)Al(a)-Y*-Pers.Endings1	V-*(A)li-di*-Pers.Endings2	V-*(y)AlA-wat-i*-Pers.Endings1 (uncommon)
Negative	V-*(y)Al-mA*-Pers.Endings1	V-*(A)l-mi-di*-Pers.Endings2	V-*(y)Al-mA-ywat-i*-Pers.Endings1 (common)
Interrogative	V-*(y)Ala-m*-Pers.Endings1	V-*(A)l-di*-Pers.Endings2 *mu*?	V-(y)*Al-mA-ywat-Am*-Pers.Endings1 (fairly common)
Negative Interrogative	V-*(y)Al-mA-m*-Pers.Endings1	V-*(A)l-Am-di*-Pers.Endings2 *mu*?	V-(y)*AlA-wat-mA-m*-Pers. Endings1 (fairly common)

2. The Imperfect (Habitual) Past Tense V-*<u>At</u>*-*ti*-Person.Endings2

To form the declarative form of the imperfect past tense, which typically expresses ‘used to V,’ the suffix -*At* is added to the verb stem, and the simple past -*DI* follow it, with the normal person endings for the simple past tense. -*<u>At</u>*, which is usually **stressed**, shows the usual variants (*a/e*) for consonant-final stems (e.g. *qay**ta**tti*, *ke**le**tti*), plus a variant -*yt*, which occurs after vowel-final stems, e.g. *sözle**yt**ti*. In this construction, the simple past form only occurs as -*ti* (-*Attim, -Attuq, -Atting, -Attingiz, -Attinglar, -Atti*).

The forms are as follows (A=*a(y), e(y)*):

Declarative	V-*At*-*ti*-Person.Endings2
Interrogative	V-*At*-*ti*-Person.Endings2 *mu*?
Negative	V-*mAyt*-*ti*-Person.Endings2
Negative Interrogative	V-*mA*-*yt*-*ti*-Person.Endings2 *mu*?

Table 13.8. Examples of the Past Imperfect (with oqu-, ishla-, qorq-, al-, kör, ye-)

	Declarative	Negative	Declarative Question	Negative Question
1st p. singular	ئوقۇيتتىم	ئوقۇمايتتىم	ئوقۇيتتىممۇ ؟	ئوقۇمايتتىممۇ؟
1st p. plural	ئىشلەيتتۇق	ئىشلىمەيتتۇق	ئىشلەيتتۇقمۇ؟	ئىشلىمەيتتۇقمۇ؟
2nd p. sg. intimate	قورقاتتىڭ	قورقمايتتىڭ	قورقاتتىڭمۇ ؟	قورقمايتتىڭمۇ؟
2nd p. sg. polite	ئالاتتىڭىز	ئالمايتتىڭىز	ئالاتتىڭىزمۇ ؟	ئالمايتتىڭىزمۇ؟
2nd p. plural	كۆرەتتىڭلار	كۆرمەيتتىڭلار	كۆرەتتىڭلارمۇ؟	كۆرمەيتتىڭلارمۇ؟
3rd person sg./pl.	يەيتتى	يېمەيتتى	يەيتتىمۇ ؟	يېمەيتتىمۇ؟

The habitual past tense is used to convey both **recurring and durative events in the past**. Examples of recurring events or actions in the past (usually meaning ‘**used to V, would V**’) are:

‘At noon, usually I would eat lunch in the market.’ (19) چۈشتە ئادەتتە مەن بازاردا تاماق يەيتتىم.

‘Some Saturdays I used to watch movies.’ (20) بەزى شەنبە كۈنلىرى مەن كىنو كۆرەتتىم.

‘We would dance at some places.’ (at parties) (21) بەزى جايلاردا ئۇسسۇل ئوينايتتۇق.

Unlike English ‘used to,’ Uyghur -*At-ti*- **does not necessarily imply that the action or event no longer** occurs, unless the sentence context actually indicates so. Thus, -*At-ti* **can mean** that the action or even used to occur, and **still does occur** regularly:

‘I used to play soccer (and I might still do so now and then).’ (22) مەن پۇتبول ئوينايتتىم.

‘On Saturdays we would often watch a video.’ (23) شەنبە كۈنلىرى سىنئالغۇ كۆرەتتۇق.

The habitual past tense can also indicate durative meanings in the past, that is **fairly permanent situations** or **occupations**, where the use of words like '**always**' or '**often**' might be appropriate. In English we might even put the simple past ('-ed') to express this:

'I have worked in a computer company (before).' (24) مەن كومپيۇتېر شىركىتىدە ئىشلەيتتىم.

'I used to sell computers.' (25) مەن كومپيۇتېرلارنى ساتاتتىم.

'I did not study very much last year.' (=habit) (26) بۇلتۇر ئانچە جىق ئۆگەنمەيتتىم.

'I didn't care much about studying.' (but maybe now I do) (27) ئۆگىنىشكە كۆڭۈل بۆلمەيتتىم.

'Much of the time, I missed my hometown.' (but I don't anymore) (28) كۆپ ۋاقىتلاردا يۇرتۇمنى سېغىناتتىم.

'When I was young, I always brought bread (for them).' (29) كىچىك ۋاقتىمدا ئۇلارغا نان ئەكىلەتتىم.

3. Causative Voice

Voice suffixes specify the relationship between a verb and the participants in a sentence. After learning the **reciprocal voice** *-(I)sh* 'together, each other' in Lesson 12 (and the **active voice** before that), in this lesson we turn to the **causative voice**: '**make or cause** (someone) do....' For example: *ye-* 'eat,' *ye-güz-* 'feed (someone else).' In Uyghur the causative voice suffix has **several forms**. The form is somewhat predictable, depending on the sound shape of verb stems, but not entirely. Notice that some verb stems can take one or the other of two different suffixes:

- ***-DUr*** (-dur/tur/dür/tür -دۇر\ -تۇر \ -دۈر\ -تۈر): **most verb stems ending in a consonant**, e.g.

  yazdur- 'cause to write,' *taptur-* 'cause to find,' *püt-tür-* 'finish'

- -***GUz*** (-ghuz/quz/güz/küz -غۇز \ -قۇز \ -گۈز \ كۈز) **: Some verbs ending in a consonant**:

  yazghuz- 'write,' *tapghuz-* 'find,' *ketgüz-* 'make leave'
- -***GUz*: also for monosyllabic verbs ending in vowels**: *ye-* 'eat'
- ***-Ur*** (*-ur/ür*)~*Ar (-ar/er*): Some stems ending in **two consonants**, and some ending in ***sh***

  or ***ch***: *qaytur-* قايتۇر- 'make return,' *uchur-~uchar-* 'cause to fly,' *chüshür-* چۈشۈر-

  ~chüsher- (spoken language only) 'make descend,' *ichür-~icher-* 'cause to drink.'
  The -*Ur* forms are standard, but in the spoken language you will often hear the -*Ar* variant with these stems;

- ***-t***: on **two-syllable** stems **ending in a vowel,** ***-Ay*** **or** ***-Ar***: *ishlet-* ئىشلەت- 'make work,'

  oqut- ئوقۇت- 'teach,' *aqart-* 'whiten,' *azayt-* 'lessen,' *kéngeyt-* 'widen.'

- **-*t* or -t*GUz* on non-monosyllabic stems ending in a vowel**: *oynat-~oynatquz-* 'cause to play,' *sözlet-~sözletküz-* 'cause to speak'
- Some suffixes are best just memorized, for example:

chiq-	'emerge'	*chiqar-*	چىقار-	'cause to come out'
kör-	'see'	*körset-*	كۆرسەت-	'point out, show'
qorq-	'fear'	*qorqut-*	قورقۇت-	'threaten'

The subject of a causative verb is the agent of the action; both transitive and intransitive verbs can be changed into causative forms. When intransitive verbs like *chiq-* 'emerge' take causative forms, they become transitive, and can take a direct object. Notice how the subject of (30) becomes the direct object of (31):

'Gülnar got off the bus.' (intransitive) (30) گۈلنار ئاپتوۋبۇستىن چىقتى.

'Roshen made Gülnar get off the bus.' (transitive) (31) روشەن گۈلنارنى ئاپتوۋبۇستىن چىقاردى.

This description of the causative is sufficient for now. See if you can recognize which of the verbs you have already learned are in fact the causative mood of another verb. You may see some verbs taking more than one voice marker at the same time. You will study how to use the causative voice in Volume II.

4. Definite Past Particle *idi* ئىدى

The particle ***idi*** often appears after a predicate (verb or verb-like element) to indicate a **known event or action in the past**: it is witnessed or experienced, or known for a long time by the speaker.[5] *Idi* is the **definite past** counterpart to the indefinite present particle *iken* (L. 12): with *iken*, the speaker's understanding is unclear or second-hand; with *idi*, it is clear or first-hand.[6] Therefore, *iken* and *idi* will not co-occur. For example, in (32) we have the predicate *töwen* '(be) low' followed by *idi*:

'My wages were low.' (32) مائاشىم تۆۋەن ئىدى .

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[5] *idi* was once was the simple past form of an Old Turkic copula *är*, which came to function in Uyghur as an auxiliary *i-*. Though this auxiliary never appears in modern Uyghur as an independent verb, it still plays a role in modern Uyghur grammar, as the first part of *iken* and *-idu*, for example, as well here in this particle.

[6] The *indefinite* past counterpart to *idi* is *(i)mish*, a hearsay particle (and verb suffix) which appears in Volume II.

4.1 This use of *idi* in such stative sentences serves as a way to put these **predicate nominals and adjectives in the past tense**: 'was/were Adj/N.' Below we can compare present- (33a)and past-tense (33b) predicate nominal sentences, as well as present and past existential sentences (33c):

(33) a هازىر ئۆي باھاسى يۇقىرى . 'Now housing prices are high.'

b شۇ ۋاقىتتا ئۆي باھاسى تۆۋەن ئىدى . 'At that time, housing prices were low.'

c. بۇرۇن بىزدە ماشىنا يوق ئىدى، هازىر بىزدە ماشىنا بار.

'In the past we didn't have a car, now we do.'

Idi takes possessive-type (type 2) person endings to agree with the subject, just as a simple past tense *-DI* would: *idim* ئىدىم , , *iduq* ئىدۇق , *iding* ئىدىڭ , *idingiz* ئىدىڭىز , *idinglar* ئىدىڭلار , *idi* ئىدى .

In (34a), the first-person singular *idim* agrees with the subject, *men*:

(34) a مەن شۇ ۋاقىتتا ياخشى ئىدىم. 'At that time I was good.'

b بىز ياش ۋاقتىمىزدا چىرايلىق ئىدۇق. 'At our young time, we were beautiful.'

4.2 ***idi*** is also used **after a participial verb**. Such a construction most often expresses a past-in-the-past (a **past perfect**) meaning '**had been**,' or 'have had the experience in the past of *V*-ing'. In these constructions, *idi* also takes person endings:

(35) مەن مۇشۇ مەكتەپتە ئىشلىگەن ئىدىم. 'I have/had worked at this school.'

In standard Uyghur, *idi* is written separately from the predicate that precedes it; however, it is also common to see *idi* written together with the preceding predicate if it is a verb (*kelgen idi~kelgenidi* 'came'), and even written together while omitting the first part of *idi* (*kelgendim* (pronounced *kelgentim*) < *kelgen idim* 'I came'). Since these constructions require grammatical constructions that we haven't yet had, we will tackle this second usage in Volume II.

5. Language Use Notes

5.1 Which Family is Which? ئۆيدىكىلەر N(+Poss)+*Diki*+*lAr* 'those at (poss) N'

In Lesson 10, grammar point 3.1, you have encountered locative relative clauses with +*Diki*, formed with the locative +*DA*, the relativizer *ki*, e.g. *siniptiki* 'those (people or things) in the classroom.' The noun that such a locative relativizer modifies (like *kishi* or *üstel*, e.g. *siniptiki kishi* '(the) people in the classroom,' or *siniptiki üstel* '(the) tables in the classroom') is often

omitted and implicit. This is the case with the commonly-used *öydikiler* 'those at home': what is implied is *öydiki kishiler* 'the people at home,' and *kishi* has been omitted.

Now, we can add possessive suffixes to express whose house it is; since possessive suffixes are added right after the noun stem and before *+Diki*, we get:

öy-**üm**-di-ki-ler	'those in **my** home'	ئۆيۈمدىكىلەر
öy-**imiz**-di-ki-ler	'those in **our** home'	ئۆيىمىزدىكىلەر
öy-**üng**-di-ki-ler	'those in **your** (sg. intim.) home'	ئۆيۈڭدىكىلەر
öy-**ingiz**-di-ki-ler	'those in **your** (sg. formal) home'	ئۆيىڭىزدىكىلەر
öy-**ünglar**-di-ki-ler	'those in **your** (pl.) home'	ئۆيۈڭلاردىكىلەر
öy-**i**-di-ki-ler	'those in **his/her/their** home'	ئۆيىدىكىلەر

Öydikiler mainly refers to one's own family living in the **parental home**, but it can include other relatives or lodgers who share the house with you. If you are **married**, perhaps with children of your own and live separately from your parents, then you will call that family ***a'ile****-m* 'my (**own) household**,' to differentiate it from the home of your parents and siblings (the latter is then called one's *chong öy* 'great home'). *A'ile* takes the normal possessive endings:

a'ilem	a'ilimiz	a'ileng	a'ilingiz	a'ilenglar	a'ilisi
ئائىلەم	ئائىلىمىز	ئائىلەڭ	ئائىلىڭىز	ئائىلەڭلار	ئائىلىسى

It is customary for some sons to build a house or room within the courtyard of his parents' home, and it is the usual practice that the youngest son inherits his parents' own house, in which case his *a'ilisi* might end up the same as his *chong öyi* (and *chong öyidikiler*).

5.2 There is a Solution يولى بار

The phrase ***yoli bar*** literally means 'his/her/its way exists'; it is used to express a **way out of a difficulty**, or a **solution to a dilemma**. (*yoli barlar* is short for *yoli bar kishiler* '(people who) have a way.') This can be seen in (36), from Dialogue 13.2.

(36) يەنە بىرسى، يولى بارلارمۇ ئۈرۈمچىدە قالالايدۇ .

'Yet others who have a way of doing so can stay in Ürümchi.'

5.3 Someone with Influence مۇناسىۋەت

The word *munasiwet* means ‘relationship’ or ‘relatedness.’ The adjective derived from it *munasiwetlik* properly means ‘related to’ or ‘concerning’, but when referring to people it can mean ‘influential, well-connected.’ This is an expression of an essential part of Chinese culture known in Mandarin as *guānxī* 关系 ‘relations, connections.’ In China and most Asian countries, it is useful if not crucial to have close connections and friends in important positions, in order to get permission for things, to find a job, to buy certain things, and even to get tasks at home done (like plumbing repairs). Whereas in countries without such a well-developed social network, priority is given to those who have more money or who have waited longest, in Uyghur society priority is given to the people you know. In dialogue 13.2, the question was asked whether the person has a chance of staying in the big city after graduation (something which most young people dream about, but which is very difficult):

‘Do you have any close contacts who can help you?’ يېقىن مۇناسىۋەتلىك ئادەملىرىڭىز بارمۇ ؟ (37)

(Implication: ‘Don’t you have anyone who can pull strings for you?’)

Adil was asked if he has any ***munasiwet*** with people who have the necessary influence to help him find a job. Since this is the usual way to approach a job application, this is not seen as underhanded. ‘It’s not what you know but *who* you know’ is a useful motto in Asian business and society today, and much time is invested in building relationships.

Exercises

Exercise 1

Add the appropriate variant of the **abilitative -*(y)Al(a)*** to the following verbs. Maintain the person (1st/2nd/3rd), number (singular/plural), and sentence type (declarative, negative or question), and its tense (past, present or future) of the simple form. A first example is provided:

with Abilitative	Simple form	with Abilitative	Simple form
بېرەلىدۇق	بەردۇق	بارالايمىز	بارىمىز
	باردىڭلارمۇ ؟		كۆرەلەمسىلەر؟
	ئاڭلىمىدىمۇ ؟		ماڭدۇ
	ئاڭلايدۇ		تاشلىدىڭىزمۇ ؟
	بارمايتتىم		كېتەلەمسىلەر
	ئولتۇرمامسىلەر ؟		كۆرەتتۇق
هەيدىيەلەمدۇ؟	هەيدىدىمۇ؟		چىقمايۋاتىمىز
	قارايمىز		ئەتتىڭىزمۇ ؟
	بارمايۋاتىدۇ		تۇرىمەن
	بارمىدۇقمۇ؟		كۆرسىلەر
	تۆلىدىم		شۇغۇللىنىۋاتامسىز
	باستىڭلارمۇ ؟		ئېيتامسىز ؟
	قاردى		ئېتەمدۇ ؟

Exercise 2

Translate the following sentences into English, paying attention to every suffix on the verb.

a. ۋەلى ئۈنىۋېرسىتېتتىكى ۋاقتىدا، ھەر كۈنى ئەمگەككە قاتناشتى .

b. سەن ئۆيىمىزگە ھەر كۈنى كېلەتتىڭ ،ئەمدى نېمە بولدۇڭ ؟

c. مەن بۇ جايدا دەم ئالاتتىم.

d. مەن بۇلتۇر داۋاملىق قوشنىمىزغا گۆش ئاپىراتتىم.

e. بىز كىتاپ ئوقۇشنى بەك ياخشى كۆرەتتۇق، لېكىن ھازىر پەقەت ۋاقتىمىز يوق.

f. بۇرۇن قار غولجىدا جىق ياغاتتى.

g. مەن چەتئەل تىلى ئۆگىنىشنى ياخشى كۆرمەيتتىم.

h. مەن ئوتتۇرا مەكتەپتىكى ۋاقتىمدا كۈندە توپ مەيدانىدا يۈگۈرەتتىم.

i. ھەدەم تاماقنى ناھايىتى ياخشى ئېتەتتى.

j. ياقۇپجان، سىلەر ھەر دائىم ئۆيىمىزنى يوقلايتتىڭلار ، ھازىر نېمىشقا كىرمەيسىلەر ؟

Exercise 3

Have a go at translating these sentences into Uyghur, applying the Abilitative or the Past imperfect (Habitual) mood where appropriate:

A. Last semester I used to go to Abliz's home. Now he can come to our home.

B. I would go to the livestock market every week, but these days I am not able to go.

C. When he was small, Nurshat used to climb trees.

D. When my sister was at university, she always did her homework with Güli.

E. My grandmother always made very good *polu* (pilaf).

Exercise 4

The following is a conversation between Azadä and Batur. Where you think it is appropriate, add the **habitual past (past imperfect, -*At-ti*)** suffixes onto the verb stem given, and elsewhere put just the **simple past** endings.

ئازادە: ھازىر نەدىن كەل- ________. سىزچۇ؟
باتۇر: بازاردىن كەل- ________ .
ئازادە: بازاردا نېمە قىل- ________ .
باتۇر: تاماق يە- ________ .
ئازادە: سىز كۈندە بازاردا تاماق يە- ________ .
باتۇر: ياق، ھازىر ئۇ يەردە ئانچە يېمەيۋاتىمەن. بۇلتۇر دائىم بازاردا تاماق يە-________ ________. سىزچۇ ؟
ئازادە: ئۆتكەن ئايدا مەنمۇ كۈندە بازاردا تاماق يە________.
بۇ ئايدا مەن ئۆيدە يە- ________ .
باتۇر: تۈنۈگۈن تاپشۇرۇقنى ئىشلە- ________ ؟

ئازادە: ياق، ئىشلە - ________. بۇ كۈنلەردە ئۆگىنىشكە ئانچە كۆڭۈل بۆلمەيۋاتىمەن.
باتۇر: نېمىشقا ؟
ئازادە: بىلمەيمەن، ئۆتكەن مەۋسۇمدە ياخشى ئۆگەن- ________، يۇقىرى نۇمۇرمۇ ئالاتتىم ،لېكىن ھازىر ئۇنداق ئەمەس.
باتۇر: ئۆيڭىزدىكىلەرنى سېغىنىۋاتامسىز؟

ئازادە: ئۇلارنى يەنىلا سېغىن- ________. بۇلتۇركۈندە ياتاقتا يىغلا-________.

باتۇر: مەنمۇ بۇ يەردە تۇرۇشنى ياخشى كۆرمە- ________، ئائىلەمدىكىلەرنى بەك سېغىن- ________.

مەۋسۇمدە مەن بىلەن تۇر- ________.

ئازادە: بۇلتۇر يەكشەنبە كۈنلىرى ئادەتتە نەگە بار - ________؟

باتۇر: بەزىدە باغچىغا بار- ________. بەزىدە ئاغىنىلىرىم بىلەن كۆڭۈل ئاچ- ________. ۋە ئۇلار بىلەن تانسا ئوينا- ________.

ئازادە: مەن بۇرۇن تانسا ئويناشنى ياخشى كۆرمە - ________. ھازىر تانسا ئويناشقا خېلى ئامراق .
باتۇر: بۇ مەكتەپكە كېلىشتىن بۇرۇن نېمە خىزمەت قىل- ________؟

ئازادە: بىر يىل ئۆيدە تۇر- ________. چۈنكى خىزمەت تاپالمىدىم.
ئاندىن كېيىن بىر يىل ئەسكەر بول- ________ .

Lesson 14

دېھقانچىلىق ۋە ساياھەت

Farming and Traveling

Concepts and Structures

1. Converbial constructions with *-(I)p*: V_1 *-(I)p* V_2; Serial converbs and Directional complements 2. Language Use Notes: +*ning aldida* نىڭ ئالدىدا-; temporal limitative +*Giche* غىچە-; *bir ish* بىر ئىش *birer ish* بىرەر ئىش; imperative mood: giving commands

In the next three lessons we explore a very common verb construction, in which two or more verbs are strung together with the linking suffix ***-(I)p***. The suffix has three main functions: (1) as a verb serializer, that is, to link two or more sequential or simultaneous actions or events together; (2) to form directional complements, where the second verb expresses the direction in which the action occurs (up, out, etc.); and (3) to express more information about how or in what manner the action or event occurred, as an aspectual or actional construction.

In this lesson we will focus on the first and second uses of the *-(I)p* participle, which is **to link several sentences or clauses together in a series of events or actions**, and to specify the **direction of an action**. Only the last verb in the series bears person and tense suffixes; the converb with *-(I)p* can only take a few suffixes, such as causative and negation. This construction is used when someone is describing multiple actions (leaving and going indoors), as in (1a) or to clarify all that was involved in one action, as in (1b). For example:

‘She left that place and then went indoors.’ (1)a ئۇ بۇ يەردىن كېتىپ ئۆيگە كىردى.

‘She left (them) and went indoors.’ b ئۇ ئۆيگە كىرىپ كەتتى.

(1a) expresses sequential actions; (1b) expresses one complex action and could answer the question, ‘How did she leave?’ --‘She left by entering the house.’ In (1b), the focus is on leaving, whereas in (1a), both actions are equally in focus.

In addition to these converbial constructions, we learn the locative phrase N+*ning aldida* ‘in front of N,’ and temporal uses of the limitative suffix [time]+*Giche* ‘up to [time].’

Dialogue 14.1 14.1- سۆھبەت

Tursun is Sä’idä’s classmate at the university. تۇرسۇن سەئىدەنىڭ ئۇنىۋېرسىتېتتىكى ساۋاقداشلىرىدىن بىرى.

سەئىدە: تۇرسۇن، نەگە بېرىپ كەلدىڭ؟
تۇرسۇن: بازارغا بېرىپ كەلدىم.
سەئىدە: بازاردا نېمە ئىش قىلدىڭ؟
تۇرسۇن: مەن بىر چاپان ئېلىپ، ئادىلنىڭ بىر كىتابىنى قايتۇرۇپ بەرگەچ، تاماق يەپ قايتىپ كەلدىم.
سەئىدە: پولۇ يېدىڭمۇ؟
تۇرسۇن: يېمىدىم، شويلا يېدىم.
سەئىدە: ئاكاڭ قانداقراق؟ ياتاقتا كېلەمدۇ؟
تۇرسۇن: ياخشى. ئۇ چۈشتىن كېيىن كېلىدىغۇ دەيمەن.

سەئىدە: ئۇ ئەتىگەندە بازارغا نېمە ئىش بىلەن كەتتى؟
تۇرسۇن: ئۇ بىر كالىسنى سېتىپ، ئۇنىڭ پۇلىغا ئىككى قوي سېتىۋېلىپ، ئاشقان پۇلغا ئاياغ ئېلىش ئۈچۈن كەتتى.[1]
سەئىدە: ئاكاڭ هازىر دېهقانچىلىق بىلەن بەك ئالدىراشمۇ؟
تۇرسۇن: ياق، هازىر كەچ كۈز ۋاقتى. ئۇ ئانچە ئالدىراش ئەمەس. ئادەتتە دېهقانلار ئۈچىنچى ئايدىن ئونىنچى ئايغىچە بەك ئالدىراش بولىدۇ. هاكىمجان ئاكام هەر يىلى يەتتىنچى ئايلاردا بوغدايلىرىنى ئورۇپ، خامان تېپىپ، سورۇپ، چەشلەپ، تاغارلارغا قاچىلاپ، ساڭغا قاچىلىۋالىدۇ. هەم ئۇ كۈنلەردە ئېرىقلارنى ياساپ، سەيلەرنى سۇغىرىپ، پەمىدور ۋە لازىلارنى ئاپتاپقا يېيىپ قۇرۇتۇپ،ئەتىگەندىن كەچكىچە بەك ئالدىراش بولىدۇ.
سەئىدە: هاكىمجان ئاكا هازىر نېمە ئىش قىلىۋاتىدۇ؟
تۇرسۇن: ئاكام هازىر قىشلىق سەيلەرنى ئورىغا سېلىپ، يەرنى ئاغدۇرۇپ، كۈزلۈك بۇغداي تېرىپ، ئوتۇننى كەسلەپ، قىشنىڭ تەييارلىقىنى قىلىۋاتىدۇ.
سەئىدە: هەي، ئۇ بەك ئالدىراش ئىكەن! بۈگۈن بىزنى يوقلاپ كېلىشكە ۋاقتى يوققۇ دەيمەن.
تۇرسۇن: كىم بىلىدۇ؟ ئۇ كېلىشكە ۋەدە بەرمىدى.
سەئىدە: ئەگەر ئۇ كېلىپ قالسا، مەن ياتاقتا بار. چۈشتىن كېيىن هېچ يەرگە بارمايمەن.
تۇرسۇن: چۈشتىن كېيىن دەرسىڭ يوقمۇ؟
سەئىدە: يوق، بۇ مەۋسۇمدىن تارتىپ فاكۇلتېت مۇدىرى دەرسىمىزنى ئەتىگەنگە ئورۇنلاشتۇردى.
تۇرسۇن: چۈشتىن كېيىن پائالىيەت بارمۇ؟
سەئىدە: بۇ هەپتىدە يوق. كېلەر هەپتىدىن باشلاپ، بىز سىياسىي ئۆگىنىشكە قاتنىششىمىز كېرەك. بەلكىم ئۇ ۋاقىتتا بىرئاز ئالدىراش بولىمىز.
تۇرسۇن: چارشەنبىدىن باشقا كۈنلەردە چۈشتىن كېيىن ئۆگىنىسىلەرغۇ.
سەئىدە: بەزى كۈنلىرى بىز تاپشۇرۇق ئىشلەپ، ئالدىن دەرس تەييارلاپ، خام سۆزلەرنى پىششىق يادلاپ، ئاندىن تەنتەربىيە مەيدانىغا بېرىپ، ۋالىبول ياكى پۇتبول ئوينايمىز.
تۇرسۇن: يەكشەنبە كۈنلىرىچۇ؟
سەئىدە: يەكشەنبىلەردە مەن بىرئاز كەچ ئورنۇمدىن تۇرىمەن. ئەتىگەنلىك چاي ئىچىپ بولغاندىن كېيىن تاماشا قىلىشقا چىقىمەن. ئادەتتە باغچىلارغا بېرىپ ئايلىنىمەن، ياكى كىنو كۆرىمەن.

Dialogue 14.2 سۆهبەت -14.2

Tursun comes into the office looking for Lätipä.   تۇرسۇن لەتىپەنى ئىزدەپ ئىشخانىغا كىرىدۇ.

Rukiyä goes out to find her, but just then Lätipä comes in.
رۇقىيە لەتىپەنى ئىزدەپ چىقىدۇ، دەل شۇ ۋاقىتتا لەتىپە سىرتتىن قايتىپ كېلىدۇ.

تۇرسۇن: لەتىپە چىقىپ كەتتىمۇ؟
رۇقىيە: بارغۇ دەيمەن.
تۇرسۇن: لەتىپە، نەدىن قايتىپ كەلدىڭىز؟
لەتىپە: سىرتتىن قايتىپ كەلدىم.
تۇرسۇن: مېنىڭ بىر ئىشىم بار. پاراڭلىششقا ۋاقتىڭىز بارمىدۇ؟
لەتىپە: بار.

[1] *ashqan pul* ‘leftover money, change’

Dialogue 14.3 ‏14.3 - سۆھبەت

Sattar has come to Tursun'ay's office, and is chatting with her.
ساتتار تۇرسۇنئاينىڭ ئىشخانىسىغا كىرىپ پاراڭلىشىدۇ.

ساتتار: ئەتىگەن سائەت قانچىدە ئۆيدىن چىقىسىز؟
تۇرسۇنئاي: سەككىزدە چىقىپ، ئاپتوبۇس بىلەن كېلىمەن. سىزچۇ؟
ساتتار: يەتتە يېرىمدا ئاپالىم ئىشقا چىقىپ كېتىدۇ، شۇڭا ئۇنىڭ بىلەن كېلىمەن.
تۇرسۇنئاي: سائەت قانچىدە ئىشتىن چۈشۈپ كېتىسىلەر؟[2]
ساتتار: ئالتىدە ئىشتىن چۈشىمىز. ھەي، بۇ ئىشخانىدىكى يەنە بىر ئايال قېنى؟
ئۇ ئىشتىن چۈشۈپ كەتتىمۇ؟
تۇرسۇنئاي: ھەئە، ئۇنىڭ ئۆيى يىراق، شۇڭا ئادەتتە بالدۇرراق ئىشتىن چۈشىدۇ.

Dialogue 14.4 ‏14.4 - سۆھبەت

Yakubjan and Azadä are passengers on a train. ياقۇپجان ۋە ئازادەلەر پويىزدىكى يولۇچىلار.

ياقۇپجان: پولات قەيەردە ئولتۇرۇۋاتىدۇ؟
ئازادە: پولات يوق. ئۇ قۇمۇل بېكىتىدە چۈشۈپ قالدى.
ياقۇپجان: ئۇ نېمىشقا قۇمۇلدا چۈشۈپ قالدى؟
ئازادە: بىلمەيمەن.

Dialogue 14.5 ‏14.5 - سۆھبەت

Adil goes to see Abliz off at the bus station, but he first bumps into Nuriman there.
ئاپتوبۇس بېكىتىدە ئادىل ئابلىزنى ئۇزىتىپ قويۇش ئالدىدا، ئۇ يەردە نۇرىماننى ئۇچرىتىدۇ.

نۇرىمان: ئادىل قاياقتىن كەلدىڭ؟
ئادىل: مەن ئاۋۇ ئاپتوبۇس كۇتۇش ئورنىدىن كەلدىم. ئابلىزنى ئىزدەۋاتىمەن. ئۇ تۇرپانغا ماڭىدۇ. ئۇ ماڭا
«سائەت يەتتىگىچە كېلىمەن» دېدى، لېكىن ھازىرغىچە ئۇنى تاپالمايۋاتىمەن.
نۇرىمان: ئابلىز ئاپتوبۇسقا چىقىپ كەتتى.
ئادىل: راستىمۇ؟
نۇرىمان: ھەئە، ھازىر چىقىپ كەتتى. ئۇنى بىراز بۇرۇن ئاپتوبۇسنىڭ ئالدىدا كۆرگەنىدىم.
ئادىل: قايسى ئاپتوبۇستا؟
نۇرىمان: ئەنە، ئاۋۇ چەتتىكى كونا ئاپتوبۇسنىڭ ئالدىدا تۇرىدۇ. ئەمدى كۆردۈڭمۇ؟
ئادىل: ھە، رەھمەت. ئابلىز! ئابلىز!

[2] *ishqa chiqip ket-* 'go to work (from home);' *ishtin chüsh-* 'get off of work'

Vocabulary سۆزلۈك

Latin-script Uyghur	English	Arabic-script Uyghur
aptap	sunshine, sunlight	ئاپتاپ
ash- (éshish) [+ni]	increase; exceed; leftover, remaining	ئاش-
ashqan	leftover, extra	ئاشقان
ashqan pul	extra money, change	ئاشقان پۇل
aghdur- [+ni]	turn over, till; turn out; overturn	ئاغدۇر-
aldi bilen	firstly, first of all	ئالدى بىلەن
aldin	ahead of time, beforehand	ئالدىن
Amine	Aminä (female name), faithful	ئامىنە
aylan- (aylinish) [+ni]	revolve, go round; wander, tour; change, turn (into)	ئايلان- (ئايلىنىش)
etigenlik	morning (Adj.)	ئەتىگەنلىك
bashla- (bashlimaq) [+ni]	start, begin	باشلا- (باشلىماق)
baldur	early, soon	بالدۇر
bughday	wheat	بۇغداي
béket	station, stop	بېكەت
pa'aliyet	activity, event	پائالىيەت
paranglash- (paranglishish)	chat, talk, converse	پاراڭلاش- (پاراڭلىشىش)
pemidur	tomato	پەمىدۇر
pishshiq	ripe, cooked, done; mature; thoroughly	پىششىق
piyaz	onion	پىياز
tartip [+Din]	beginning, since	تارتىپ
taghar	sack, gunnysack	تاغار
tamasha	entertainment, show, recreation, enjoyment, fun	تاماشا
tamasha qil-	enjoy entertainment, have fun, have a leisurely walk around, play pranks	تاماشا قىل-
tep- (tepmek, tépish) [+ni]	kick; thresh	تەپ- (تەپماق، تېپىش)
teyyarliq	preparation(s)	تەييارلىق
toxta- (toxtimaq, toxtash)	stop, halt, cease	توختا- (توختىماق، توختاش)
Turpan	Turfan (city in eastern Xinjiang), Tulufan 吐鲁番	تۇرپان
Tursun	Tursun (male name)	تۇرسۇن
Tursun'ay	Tursun'ay (female name)	تۇرسۇنئاي
téri- (térimaq, térish) [+ni]	sow, plant seeds; grow	تېرى- (تېرىماق، تېرىش)
chamghur	turnip, short white root vegetable (=*turup*)	چامغۇر
cheshle- (cheshlimek) [+ni]	pile up, heap up (grain)	چەشلە- (چەشلىمەك)
xaman	threshing floor, winnowing area	خامان
xaman tep-	thresh, trample out (grain)	خامان تەپ-
del	precisely, exactly	دەل
diqqet	care, caution, attention, alertness	دىققەت
diqqet qil-	take care, pay attention, be alert	دىققەت قىل-
Ruqiye	Ruqiyä (female name); doer of kind deeds	رۇقىيە

Sattar	Sattar (male name)	ساتتار
Se'ide (also as *Sajide*)	Sa'idä (female name), happiness	سەئىدە (ساجىدە)
saqla- (saqlimaq) [+ni]	guard, preserve, keep, protect; wait, await	ساقلا- (ساقلىماق)
sang	grain silo, government grain storage facility	ساڭ
sez- (sezmek, sézish) [+ni]	feel, perceive, sense	سەز- (سېزىش)
sewze	carrot	سەۋزە
sey	vegetable (= كۆكتات); cooked vegetable dish	سەي
soru- [+ni]	winnow, toss up and scatter; squander	سورۇ-
sughar- (sughurush) [+ni]	irrigate, water	سۇغار- (سۇغۇرۇش)
sirtqa chiq-	go outside; (euph.) be excused, go to the toilet	سىرتقا چىق-
siyasiy	political	سىياسىي
shoyla	mutton, turnip and rice dish	شويلا
qatarliq	and so on, etcetera, and all such	قاتارلىق
qachila- (qachilimaq)[+ni]	pack, bag, wrap, fill, load up	قاچىلا- (قاچىلىماق)
qoy	sheep	قوي
qoy- [+ni]	put, set, arrange; stop, settle, give up; establish; (aux.) act in advance	قوي-
qurut-	dry, dry out	قۇرۇت-
qéni	look, so let's..., well then; where	قېنى
kala	cow, ox, bovine	كالا
kech	late	كەچ
kesle- (keslimek) [+ni]	chop, cut (e.g. timber, in equal lengths)	كەسلە- (كەسلىمەك)
küt- [+ni]	wait, expect; look after (guests), entertain	كۈت-
kütüsh öyi	waiting room	كۈتۈش ئۆيى
küzgi	autumnal, autumn-planted	كۈزگى
laza	chili pepper	لازا
Letipe	Lätipä (female name); kind, gracious	لەتىپە
marozhni	ice cream	ماروژنى
meyli	OK, all right, never mind, whatever	مەيلى
meyli … meyli	whether … or …	مەيلى. . . . . . مەيلى
Nuriman	Nuriman (female name), light of faith	نۇرىمان
Hakimjan	Hakimjan (male name), ruler	ھاكىمجان
hey	hey! (expresses surprise)	ھەي
héch (pronounced *hich*)	(none/no)... whatsoever, (none/no)... at all	ھېچ
héch yer + [V_{neg}]	nowhere, anywhere	ھېچ يەر
otun	firewood	ئوتۇن
or- [+ni]	scythe, cut, harvest	ئور-
ora	pit, hole; cellar	ئورا
uchra- (uchrimaq) [+GA]	meet, chance (upon)	ئۇچرا- (ئۇچرىماق)
uchrash- (uchrishish) [+ni]	meet, get together	ئۇچراش-(ئۇچرىشىش)
uzat- (uzitish) [+ni]	cause to leave, see off, bid farewell, hand over	ئۇزات- (ئۇزىتىش)
öre	high (place, price); real, actual; upright, erect	ئۆرە
waqche	late, tardy, belated	ۋاقچە
walibol	volleyball (primary stress on first syllable)	ۋالىبول
wede	promise, pledge	ۋەدە
wede ber- [+GA]	promise, make a pledge	ۋەدە بەر-
woy!	gosh, oh! (expresses shock or alarm)	ۋوي!

ériq	ditch, irrigation channel	ئېرىق
ich- [+ni]	drink, consume, eat (soup)	ئىچ-
ishxana	office, workroom	ئىشخانا
iman	faith; trust, confidence	ئىمان
yataqdash	roommate, dorm mate, housemate	ياتاقداش
yasa- (yasimaq) [+ni]	construct, build	ياسا- (ياسىماق)
yangyu (yangyuyum)	potato[3]	ياڭيۇ (ياڭيۇيۇم)
yay- (yéyish) [+ni]	spread out, roll out, lay out; air; put out to pasture	ياي- (يېيىش)
yoluchi	traveler, passenger	يولۇچى
yür- (often pron. *zhür*)	move (forward), go (forward, along), proceed, stroll; [+*bilen*] go around with, accompany; (aux.) continued, regular, or frequent action	يۈر-
yéngiraqta ~ yéngila	just (now), recently	يېڭىراقتا ،يېڭىلا
yighqan (pron. *zhiqqan*)	savings (CIS: *zhighqan*)	يىغقان

Grammar گراماتىكا

1. Converbial constructions with *-(I)p*

1.1 As Verb serializer and verb complementizer

This and the next several lessons focus on a variety of very frequently-used verbal constructions linking **two (or more) verbs together with the -(I)p suffix: V_1 *-(I)p* V_2**. (Sometimes, textbooks call these 'participial' or 'adverbial' constructions.) We first need to distinguish **different uses** of the converb *-(I)p*: as a verb serializer (linking events or actions together in a chain), and verb complementizer (where a secondary verb expresses information about the direction, manner, focus and time of the main verb).

As a Verb serializer **V_1 *-(I)p* V_2-tense-Person.endings**

[[Clause$_1$ V-*(I)p*] [Clause$_2$ V-*(I)p*] [Clause$_3$ V-*(I)p*] [Clause$_4$ V ....]]

Clauses and whole sentences can be strung together, connected by -(*I*)*p*; *-(I)p* serves as a link on the chain, between events or actions, which are expressed either as individual verbs, verb phrases, or even whole sentences. The simplest chain would be V_1 *-(I)p* V_2, such as *oltur**up** sözlidim* 'I sat down and talked' or 'I spoke (while) sitting down.' To interpret serial verbs (chains of clauses or sentences), we can roughly translate the -(*I)p* converb as 'and, and then, while....'[4] The first verb(s) cannot take aspect, person or number suffixes; **only the sentence-final verb** (in our simple version, V_2) **has tense and person endings** (*-di-m*). We can string more predicates together, V_1 *-(I)p* V_2*-(I)p* V_3-tense-person.endings, as in (2) below, expressing the **sequential actions** *ber**ip**, él**ip**, ye**p***, followed by the final verb *qayt-ti-m*, which is marked for tense and person.

(2) مەن بازارغا بېرىپ ،ئالما ئېلىپ، تاماق يەپ، ئۆيگە قايتتىم.

[3] Though the most common word for 'potato' is *yangyu* (from Chinese), some people are beginning to use *bökchamghur* بۆكچامغۇر, and *berengge* بەرەڭگە.

[4] Yet when two verbs are juxtaposed with *-(I)p* with little or no intervening material, at least two interpretations are possible: (1) 'I sat down and talked' interprets both verbs as independent verbs of equal status, thus the action is either simultaneous ('I sat down while talking') or sequential ('I sat down and (then) talked'); (2) the other possible interpretation ranks the second verb as secondary to the first verb, and dependent on it, hence 'I spoke while sitting.'

'I went to the shops and bought some apples, I ate a meal, then went back home.'
In contrast, (3) is a grammatically identical example but describes **simultaneous actions**:

(3) ئون بىرگىچە بىز ئۇنىڭ ئۆيىدە يەپ، ئىچىپ، پاراڭلىشىپ، ئۇسسۇل ئوينىدۇق.

'At his house we ate, drank, talked and danced until eleven.'

The context determines whether the events or actions are simultaneous or sequential. **The subject is in the nominative and is the same person for all actions or events**. (It is possible to change subjects mid-sentence, but then the new subject must be specified in the nominative in the appropriate *-(I)p* clause, and all subsequent predicates then refer to the new subject.)

As a Verb complementizer **V_1 *-(I)p* V_{2Aux}**-tense-Person.Endings

Equally if not more important in Uyghur, however, is the related use of the structure V_1-*(I)p* V_2 to create a **verbal compound**, that is, to link a the first (main) verb, V_1, to an auxiliary (helping) verb, V_2. Whereas in the above serial verb constructions, both verbs (or all verbs, in the case of V_1-*(I)p*, V_2-*(I)p*, V_3) were equally important, in an auxiliary verb construction, it is the first verb (before -(I)p) that is the important verb; the other verb merely adds a nuance of meaning to the main verb, for example, seeing someone going up a hill, on might say she *chiqip bar-* 'go up' (not *'emerge and go'): the *main* action is one of upwards movement, and the auxiliary V_2 expresses a secondary action: movement away from the speaker (*bar-*). To take another example, I might talk of hearing radio news as: *anglap qal-* '(actually) heard,' where *angla-* 'listen' is the main action, and *qal-* is a helping auxiliary that in this case implies the result of the action continues.

Of the two above examples, the first kind of auxiliary V_2 verbs conjoined by -(I)p (*bar-* in *chiqip bar-*) are called **directional complements**, as they express the direction an action is going in. These include *bar-* 'go,' *kel-* 'come,' *ket-* 'leave,' *chiq-* 'go up (<emerge),' *chüsh-* 'go down.' The second kind of auxiliary verbs conjoined by *-(I)p* (*qal-* in *anglap qal-*) are called **aspectual or actional complements**, as they express for example the manner or duration of the action, whether the action fulfilled or surprised speaker expectations, and many other modifications in meaning of the main verb. These verb complements do not ever describe consecutive independent actions (as the serial verb *-(I)p* constructions do), but rather an independent action, V_1, modified by a complement, V_2.

There are at least half a dozen directional complements, and over twenty verbs that serve as aspectual or actional auxiliaries to the main verb. Most all of these (like *bar-* 'go' or *qal-* 'remain') can also serve as main verbs elsewhere, since they are full independent verbs.

Uyghurs use *-(I)p* converbs where English speakers would use conjunctions (*and, then* – for serial actions) or adverbs (*repeatedly, unthinkingly* – for complements). Converbs in Uyghur are frequently used and their nuances can be difficult to grasp. In **this lesson**, we therefore survey their most common contexts (as above) and examine **serial verbs and directional complements**; in Lesson 15, we begin to study examples of their use as aspectual and actional complements (primarily the former); in Volume II, we take up other aspectual and actional complements.

1.2 Form

Declarative -(*I*)*p* ـىپ (I)= *-∅/ip/up/üp*

The converb has four harmonic variants *-∅/ip/up/üp*, just like the reciprocal *-(I)sh* and the present continuous *-(I)wat*. The verb stems it attaches to are subject to the usual *A*-raising (such that *bar-* 'go' and *ber-* 'give' both result in *bérip*.) Here are some examples of the harmonic forms:

'enter'	kir**ip** كىرىپ	'tell'	éyt**ip** ئېيتىپ	'say'	de**p** دەپ
'kick'	tép**ip** تېپىپ	'see off'	uzit**ip** ئۇزىتىپ	'sow'	tér**ip** تېرىپ
'give'	bér**ip** بېرىپ	'go'	bér**ip** بېرىپ	'read'	oqu**p** ئوقۇپ
'see'	kör**üp** كۆرۈپ	'put'	qoy**up** قويۇپ	'hear'	angla**p** ئاڭلاپ
'descend'	chüsh**üp** چۈشۈپ	'hold'	tut**up** تۇتۇپ		

Negative V$_1$-*mAy* V$_2$ / V$_1$-*mAstin* V$_2$

There are two different forms of the negative counterpart to the *-(I)p* suffix, both which often can be translated as 'without.' Some examples are given (with both *A*-raising and harmonic *A* bolded):

negative	*declarative*		*example*
turm**a**stin تۇرماستىن	turm**a**y تۇرماي	stay	تۇر
kelm**e**stin كەلمەستىن	kelm**e**y كەلمەي	come	كەل-
oyl**i**m**a**stin ئويلىماستىن	oyl**i**m**a**y ئويلىماي	play	ئويلا-

V$_1$-*mAy* V$_2$ (*A= a/e*)

The suppletive suffix *-mAy* (***-may/mey***) is the more common of the two, used in both the present-future and past tense. It is considered more literary than -*mAstin*.

'S/he left without waiting for me.' (4) ئۇ مېنى ساقلىماي كەتتى.

V$_1$-*mAstin* V$_2$ (*A= a/e*)

This alternative (***-mastin/mestin***) is less common, used only in the past tense, and is colloquial (casual). Its meaning, however, is the same as that of *-mAy*. (*A= a/e*)

(5) ئۇ مېنىڭ يېمەستىن، ئىچمەستىن، كىيمەستىن قىينىلىپ يىغقان پۇلۇم.

'This is the money I have saved hard, not squandering it on food, drink or clothes.'
(Older people, who have struggled to save up for something important, may say this.)

Table 1. Summary: Converb -(I)p (I)= -∅/ip/up/üp; A=a/e

Declarative	V$_1$-*(I)p* V$_2$	
Negative	V$_1$-*mAy* V$_2$	V$_1$-*mAstin* V$_2$

1.3 Usage of Serial Verb *-(I)p*

This section explore the ambiguity in meaning between **sequential and simultaneous action** for clauses or sentences linked by the **serial** converb *-(I)p*, as introduced in 1.1.

1.3.1 Sequential Actions

In sentences with **consecutive actions or events** that take place one after the other in a close sequence, but involve the same person doing the action, especially when someone is in transit or traveling and doing things en route. In the serial verb usage (unlike as a complementizer), the final verb is the focus of the sentence. Since this sentence-final verb takes the tense and person suffixes, any change in these suffixes will affect the meaning of all the preceding converbs too.

(6) مەن تۈنۈگۈن بازارغا بېرىپ، ئالما ئېلىپ، تاماق يەپ، ئۆيگە قايتتىم.

'Yesterday I went to the market, bought apples, ate a meal, (then) went back home.'

(7) مەن ھەر كۈنى بازارغا بېرىپ، تاماق يەپ، ئۆيگە قايتىمەن.
'Every day I go to the market, eat a meal, (and) go back home.'

Here is an example of affirmative *-(I)p* and negative *-mAy* converbs used in the same sentence:
(8) چۈشتىن بۇرۇن بازارغا بېرىپ ، ھېچنېمە ئالماي ، قايتىپ كەلدىم.
'This morning I went to the shops and came back without buying anything.'

In the English translations above, all the verbs receive a (past) tense marker (*went, bought, ate, went back*), whereas in Uyghur, only the last verb receives tense and person markers (e.g. *-ti-m, -i-men*), while the rest of the verbs in the action sequence are have the *-(I)p* suffix.

1.3.2 Simultaneous Actions

-(I)p forms are used when the **same people simultaneously** (or over a period of time) do **more than one action**. It does not need to be clear who is doing what when, just that the people involved did all these things on and off over the period (e.g. all evening).
(9) بىز سائەت ئون بىرگىچە ئۇنىڭ ئۆيىدە يەپ، ئىچىپ، پاراڭلىشىپ، ئۇسسۇل ئويناپ ئولتۇردۇق.
'At his house we sat eating, drinking, talking and dancing until 11 pm.'

Notice that in the English translation we needed to use a conjunction like '**and**' to link the final two verbs. This is not so in Uyghur when using the *-(I)p* forms. If we were to insert the Uyghur conjunction we in the middle, the preceding verb would become separated from the 'series' of verbs, and so would also need to have its own person and tense suffix as well. Compare the following sentence having the same meaning as that above.

(10) بىز سائەت ئون بىرگىچە ئۇنىڭ ئۆيىدە يەپ، ئىچىپ، پاراڭلاشتۇق ۋە ئۇسسۇل ئويندۇق.
'At his house we ate, drank, talked until 11pm and we (also) danced.'

Here are two examples of simultaneous actions, using the negative *-mAy*:
(11) ئۇ ئولتۇرماي ئۆرە تۇردى. 'S/he didn't sit down, but stayed standing up (erect).'
(12) سەن سۆزلىمەي تۇرامسەن؟ 'Will you just stand there, without saying a word?'

Sometimes it is ambiguous whether actions are **consecutive** or **simultaneous**, since the difference may be irrelevant in Uyghur. We need to understand the wider context.
(13) تۈنۈگۈن بازارغا بېرىپ، پوپايكا ئېلىپ، قايتتىم.

Sentence (13) has two interpretations: first, completely sequential one: 'Yesterday **after** I went to the shops **and** (then) bought a sweater, **then** (after that) I came back home.' Alternatively, a close-to-simultaneous interpretation of all converbs is possible: 'Yesterday I went to the market and (as I was in the market) bought a sweater (while) on my way home.'

Likewise, the next sentence can also have two interpretations:
(14) بىز ئۇنىڭ ئۆيىدە يەپ، ئىچىپ، پاراڭلىشىپ، ئۇسسۇل ئويندۇق.
Sequential: 'After we had eaten in his house, (then) drank and talked, and after that we danced.'
Simultaneous: 'We were eating, drinking, talking and dancing in his home.'

1.4 Usage of Verb Complementizer *-(I)p* for Directional Actions

This section explores the use of the verb **complementizer** *-(I)p* as a **directional complement**, that is, for the V_2 to indicate the direction of V_1's action. The *-(I)p* converb join a main verb V_1, with an auxiliary verb (or verb complement) V_2, where the V_2 expresses the direction of the subject's movements; these are two parts of the same action, or two very closely-linked actions.

'Rukiyä left (them) and went inside.' (15) رۇقىيە ئۆيگە كىرىپ كەتتى.

If we attempt to interpret the actions as simultaneous, (10) might mean '(While) entering the house, she left.' Yet it is clear here that Rukiyä couldn't have entered the house before she left the people outside (those are telling us this information). Therefore, the actions are sequential, and the primary function of the second verb is to describe the direction of the V_1, *kir-*.

It is useful to learn the verbs of human movement which serve as directional complements: *kir-* 'enter,' *chiq-* 'emerge, ascend,' *chüsh-* 'descend,' and *qayt-* 'return' as illustrated below.

Crucially, the use of different noun cases helps to differentiate between directional meanings, particularly the dative *+GA* (indicating motion towards the noun it is attached to) and the ablative *+Din* (indicating motion away from its noun). For example, in (16), *+GA* indicates that the direction of entering is **into** the house (and not leaving the house); in (18), *+Din* indicates the motion is away from the house (and not simply motion upwards inside of the house).

'S/he went into/left to go into the house.'	ئۇ ئۆيگە كىرىپ كەتتى.	*kirip ket-*	(16)
'S/he (briefly) went to jail, but now is out.'	ئۇ تۈرمىگە كىرىپ چىقتى.	*kirip chiq-*	(17)
'S/he went out of (has left) the house.'	ئۇ ئۆيدىن چىقىپ كەتتى	*ciqip ket-*	(18)
'S/he went up to the 5th floor & came back down.'	ئۇ 5 قەۋەتكە چىقىپ چۈشتى.	*chiqip chüsh-*	(19)
'S/he has come out of the movie theatre.'	ئۇ كىنودىن چىقىپ كەلدى.	*chiqip kel-*	(20)
'S/he left/got off the train.'	ئۇ پويىزدىن چۈشۈپ كەتتى.	*chüsüp ket-*	(21)
'S/he got off the bus at the stop.'	ئۇ بېكەتتە ئاپتوبۇستىن چۈشۈپ قالدى.	*chüshüp qal-*	(22)
'S/he went down in the cellar, but came back out.'	ئۇ ئورىغا چۈشۈپ چىقتى.	*chüshüp ket-*	(23)
'S/he went back to Norway.'	ئۇ نورۋېگىيەگە قايتىپ كەتتى.	*qaytip ket-*	(24)
'S/he has returned from Hong Kong.'	ئۇ خوڭكوڭدىن قايتىپ كەلدى.	*qaytip kel-*	(25)
'S/he came to the sports field & went away again.'	ئۇ مەيدانغا كېلىپ كەتتى.	*kélip ket-*	(26)
'S/he has been to the market and came back.'	ئۇ بازارغا بېرىپ كەلدى	*bérip kel-*	(27)

The common expression *bérip kel-* 'go and come back' as in (27) emphasizes going; to focus on returning, a sentence would used the ablative N-*Din kel-* alone 'come from N.' Here is an exchange between two people as an example:

'Where did you go? (Where have you come back from?)' (28) نەگە بېرىپ كەلدىڭ؟

'I went home.' (lit., 'I went home and (now) I'm back.') ئۆيگە بېرىپ كەلدىم.

The following two sentences have a the slight difference in meaning; sentence (29) covers two consecutive actions whereas (30) uses two verbs to describe the same action:

‘S/he got on the bus, and (then) left.’ ئۇ ئاپتوبۇسقا چىقىپ، كەتتى. (29)

‘S/he left (here) and got onto the bus.’ ئۇ ئاپتوبۇسقا چىقىپ كەتتى. (30)

The phrase *chiqip ketti* in (30) will usually be spoken without a pause and the *-(I)p* may be dropped, sounding like *chiketti*. In contrast, the reading of (29) will be clearly enunciated *chiqip ketti*, with a slight pause in between. The break or comma in (29) means that these are two separate actions. The person went into the bus, and then he left (presumably on the bus). However, (30) just says that s/he has entered the bus, but the bus has not yet left, or perhaps only that s/he went out of the waiting room in the direction of the bus (intending to board it).

2. Language use notes

2.1 ‘Ahead of, in front of’: N[time/place]+*ning aldida* ـنىڭ ئالدىدا

We have already seen locative phrase Place+*ning aldida* ‘in front of’ (from the noun *ald* ‘front’ + 3rd person possessive *i* + locative case +*DA*) to describe a **location where**:

‘In front of that old bus over there....’ ئاۋۇ چەتتىكى كونا ئاپتوبۇسنىڭ ئالدىدا. . . . . . (31)

The phrase can also be used temporally, in the sense of ‘before, ahead of,’ as in Dialogue 14.5:

‘before seeing Abliz off…’ ئابلىزنى ئۇزىتىپ قويۇشنىڭ ئالدىدا. . . . . (32)

(*uzitip qoy-* is a more polite way of saying ‘send (Abliz) off’ (vs. the simple past tense *uzättim*), since *qoy-* describes actions that are done casually, for no particular purpose; thus seeing him off was no burden whatsoever. We explore this use of *qoy-* and other auxiliaries in Lesson 15.)

2.2 Further uses of +*Giche* ـغىچە ‘as far as, up until (Place); by (Num. o’clock)’

In Lesson 6, you learned about the **limitative** clitic +*Giche* (+*ghiqe/qiche/giche/kiche*), which **expresses spatial or temporal distance**: ‘as far as, up until.’ Here are examples of it used to delineate **time** ‘by’, ‘up until’ or ‘so far’.

‘I will get there by seven o’clock.’ سائەت يەتتىگىچە ئۇ يەرگە كېلىمەن. (33)

‘I haven’t found him yet.’ هازىرغىچە ئۇنى تاپالمايۋاتىمەن. (34)

2.3 A matter for discussion: *bir ish* ‘something (going on),’ *birer ish* ‘a matter’

The two phrases *bir ish* بىر ئىش ‘a thing, matter, affair; something (going on)’ and *birer ish* بىرەر ئىش ‘a *particular* matter, issue’ are used in a whole variety of situations, both to highlight a *serious* matter, and to deflect social inquiries. In the first sense, after the initial *yaxshimusiz* greetings, *bir(er) ish* can be used to introduce a **serious matter**. Here, *bir ish* and *birer ish* are both used in the sense of ‘(a little) something (going on),’ but despite the light tone, are weighty:

‘Have you got something (a particular issue you’d like to talk about)?’ سىزنىڭ بىرەر ئىشىڭىز بارمۇ؟ (35)

‘I had a matter (I wanted to discuss with you).’ مېنىڭ بىر ئىشىم بار ئىدى. (36)

In contrast, *bir ish* can also be deployed in much less weighty and serious circumstances, in order to make one’s activities vague (or even conceal them), which is socially completely acceptable. Uyghurs are always asking each other ‘where are you going? ,’ and will usually follow it with ‘what are going to do there?’ Since these are only polite phrases expressing appropriate passing

concern for another's affairs, they will **not require a detailed answer**. Very often, the useful expression *bir ish* will be quite sufficient to fob off enquirers. For example:

'Why are you going to Nuriman's house?' (37) نېمىشقا نۇرىماننىڭ ئۆيىگە بارىسىز؟

'I have business ('something') there.' ئۇ يەردە بىر ئىشىم بار.

The phrase *bir ish bilen* 'for a purpose' is commonly used with (main) verbs of direction:

(38) ئۇ چەت ئەللىك ئۈرۈمچىگە بىر ئىش بىلەن كەلدىمۇ؟

'Did that foreigner come to Ürümchi with any particular purpose?'

'S/he came to do trading.' (lit., '... came with trading') (39) ئۇ سودا ئىشى بىلەن كەلدى.

'S/he came to do business.' (lit., '...came and did business') (40) ئۇ سودىگەرچىلىك قىلىپ كەلدى.

2.4 Imperative Mood: Giving Commands

At the end of Exercise 3 there are some new verb endings. Ilyas discovers he's missed his bus stop, and first shouts to the bus driver or conductor: *toxtang*! !توختاڭ 'Stop!' (sometimes written *toxtung* توختۇڭ). The suffix *-ung* on the verb 'stop' is the polite 2nd person singular imperative *-(I)ng* and is a direct command. Then, Ilyas says:

'Let me get off (here).' (41) مەن چۈشۈۋالاي!

The suffixes on *chüsh-* 'descend, get off,' *-üwal-ay*, express the speaker's wish that the action is carried out. *-ay* (*ay/ey)* is a kind of first-person imperative — usually called *hortative* — marker which is best tranlated as 'let me....'

We will learn more about the imperatives and *-(I)wal* in Lessons 15 and in Volume II.

Exercises

Exercise 1

a. Change these ten verbs (shown in the *-maq/mek* infinitive) into affirmative *-**(I)p*** forms. Then before referring to a vocabulary list (in this lesson or at the end of the book), try to give an approximate English meaning. The first one is done for you.

Meaning	-(I)p form	Infinitive (-mAK form)
stop, cease	توختاپ	توختىماق
		ئاڭلىماق
		باشلىماق
		يادلىماق
		ياسىماق
		يازماق
		تەييارلىماق
		تەپمەك
		ئاشماق
		يىغماق

b. Convert these next verbs (given in the *-(I)sh* infinitive) into the negative ***-may/mey*** participles, and supply approximate meanings, preferably without looking at a dictionary or the vocabulary.

Meaning	-mAy form	Infinitive (-mAK form)
do	قىلماي	قىلىش
		ئويلاش
		قۇرۇتۇش
		چۈشۈش
		يۈرۈش
		مېڭىش
		ئىچىش
		كۈتۈش
		يېيىش
		قويۇش

Exercise 2

In this dialogue, the final tense and person suffixes for each sentence are given, but you must **choose verb stem to fit each context**. Sometimes **two spaces** are provided for two verbs. (Aminä comes to Sajidä's office to talk to her. Not finding Sajidä, she talks to another woman.)

ئامىنە ساجىدەنىڭ ئىدارىسىگە كىرىدۇ. ساجىدەنى ______ الماي، باشقا بىر ئايال بىلەن سۆزلىشىدۇ.
ئامىنە: ساجىدەنى ______ ىدىڭىزمۇ؟
ئايال: ئۇ ئىشتىن ______ ______ىتى.
ئامىنە: نېمىشقا شۇنداق بالدۇر ______ ______ ىتى؟
ئايال: بۇگۈن بىرەر ئىشى ______ ئىدى. ئادەتتە سائەت بەش يېرىمدا ئىشتىن ______ىدۇ.
ئامىنە: رەناچۇ؟ ئۇمۇ ئىشتىن ______ ______ ىتىمۇ؟
ئايال: ياق، ئۇ تېخى بار. ئاۋۇ ئىشخانىدا ______ ىدۇ.
ئامىنە: رەھمەت.
ئايال: ______ ىمەيدۇ.

Exercise 3

Complete the dialogue below by filling in the verbs that you think are appropriate in the context. Most of the verbs will be **directional verbs** (*bar-, kel, chiq, chüsh-, ket-*). A translation follows, to help you identify the events.

Part 1: Adilä and Aynur are playing around in front of their house. Their neighbor Tursun turns up and is looking for their older brother Ilyas.

ئادىلە بىلەن ئاينۇر ئۆينىڭ ئالدىدا______ ئۇلارنىڭ قوشنىسى تۇرسۇن ______، قىزلارنىڭ ئاكىسىنى______
.

Tursun: Where is Ilyas?	تۇرسۇن: ئىلياس قەيەردە؟
Adile: He went inside.	ئادىلە: ئۆيگە كىرىپ______
Aynur: Shall I call him?	ئاينۇر: مەن ئۇنى ______؟
Adile: You don't need to.	ئادىلە: كېرەك ئەمەس. ھازىر ______.
I think he's coming out soon.	______ ىغۇ دەيمەن.
Aynur: Where have you been, Tursun?	ئاينۇر: تۇرسۇن، سىز نەگە ______؟

Tursun: I came back from going to my dad's store.	تۇرسۇن: دادامنىڭ دۇكىنىغا ______ ______
Aynur: What did you go for?	ئاينۇر: نېمە ئىش بىلەن______ ئۇچۇن______.
Tursun: I went to get an ice cream.	تۇرسۇن: بىر مارۇژنى ئېلىش______.
(Ilyas comes out of the house.)	(ئىلياس ئۆيدىن چىقىپ كېلىدۇ)
Ilyas: Tursun, where did you come from?	ئىلياس: تۇرسۇن، سەن نەدىن______؟
Tursun: I came back from the store.	تۇرسۇن: دۇكانغا______. ______.
Will you go with me to the cinema to see the new film?	سەن مەن بىلەن بىللە كىنوخانىغا ______، يېڭى كىنونى ______؟
Ilyas: OK! I first need to go inside, get some money, then I'll come.	ئىلياس: ______ مەن ئالدى بىلەن ئۆيگە ______، پۇل______، ______.
Tursun: There's no need. I have (some). My dad gave me money.	تۇرسۇن: بولدى، كېرەك ئەمەس. مەندە ______. دادام ماڭا پۇل ______
Ilyas: OK. How shall we travel?	ئىلياس: ماقۇل. قانداق ______؟
Tursun: We'll go by bus.	تۇرسۇن: ئاپتوبۇس بىلەن______.

Part 2.

They go by bus to the movie theatre. Ilyas meets Polat on the bus. Tursun gets off the bus, but Ilyas, who isn't paying attention, doesn't get off there.

ئۇلار ئاپتوبۇستا ئولتۇرۇپ، كىنوخانىغا ______ . ئىلياس ئاپتوبۇستا پولاتقا ______. تۇرسۇن ئاپتوبۇستىن ______ كېتىدۇ، لېكىن ئىلياس دىققەت قىلماي ئۇ يەردە ______.

Ilyas: Hey, Polat! Are things well with you?	ئىلياس: ھوي پولات، ئەھۋالىڭىز ياخشىمۇ؟
Polat: Fine. How about your (situation)?	پولات: ياخشى. سىزنىڭچۇ؟
Ilyas: Not bad. Where were you going?	ئىلياس: يامان ئەمەس. نەگە______؟
Polat: I just now got off work.	پولات: ھازىر ئىشتىن ______
Ilyas: Why did you leave work so late?	ئىلياس: نېمىشقا مۇنداق كەچ ئىشتىن ______
Polat: There's a lot of work. Our factory is extremely busy.	پولات: خىزمەت بەك جىق. زاۋۇتىمىز ناھايىتى ئالدىراش.
Ilyas: Tomorrow too? Won't you be able to take a rest on Sunday?	ئىلياس: ئەتىچۇ؟ يەكشەنبە كۈنىدە دەم ______؟
Polat: I won't take a rest this week. I'll go to work at 7 o'clock tomorrow.	پولات: بۇ ھەپتە مەن دەم ______ئەتە سائەت يەتتىدە ئىشقا______.
Ilyas: Does the bus stop at your workplace?	ئىلياس: ئىدارىڭىنىڭ ئالدىدا ئاپتوبۇس ______؟
Polat: No, I have to get on in front of the bank.	پولات: يوق، مەن بانكىنىڭ ئالدىدىن چىقىشىم كېرەك.
Ilyas: Where do you get off?	ئىلياس:نەدە ______ ______؟
Polat: Usually I get off at the big market, but today I'll get off by the hotel. How about you?	پولات: ئادەتتە چوڭ بازاردا ______ ______لېكىن بۈگۈن مېھمانخانىنىڭ ئالدىدا ______ ______سىزچۇ؟
Ilyas: Tursun and I are both getting off in front of the movie theater.	ئىلياس: تۇرسۇن بىلەن ئىككىمىز كىنوخانىنىڭ ئالدىدا______ ______.
Polat: We've passed the cinema, I'm sure!	پولات: بىز كىنوخانىدىن ______بىقۇ!
Ilyas: Is that right? I wasn't paying attention. Tursun! Hey, Tursun!	ئىلياس: راستمۇ؟ مەن دىققەت قىلماپتىمەن! تۇرسۇن، ۋوي تۇرسۇن!
Polat: Tursun got off the bus, I believe.	پولات: تۇرسۇن ئاپتوبۇسدىن ______غۇ______
Ilyas: Why didn't he say anything to me? Stop, stop! Let me off.	ئىلياس: ئۇ ماڭا نېمىشقا ______؟ توختاڭ! توختاڭ! مەن چۈشۈۋالاي.

Lesson 15

كېسەللىك ۋە سالامەتلىك

Illness and Health

Concepts and Structures

1. Aspectual and actional *-(I)p* complements: *baq-* باق- ; *bol-*بول-; *tur-* تۇر-; *qal-*قال; *ket-*كەت-; *qoy-* قوي- 2. Others auxiliary verbs : *bar-* بار-; *ber-* بەر- ; *tashla-* تاشلا- ; *chiq-* چىق-; *sal-, kel-* كەل; *kör-* كۆر-; *oltur-* ئولتۇر-; *öt-* ئۆت-; *yür-* يۈر- 3. Language Use Notes: Contraction of Verbs ending in *-l-(I)p to -p* ; privative *+siz* سىز; and more on numbers: possessive numerals, telling time, lists and ranges of numbers

We focus here on six of the more than twenty aspectual and actional complements that follow the converb *-(I)p* in the sequence V_1-*(I)p* V_2. As introduced in Lesson 14, these verb complements (often called **auxiliaries**) modify a main verb V_1 and describe this action or event's manner, mode, or duration. In this usage, these two verbs joined with *-(I)p* **describe a single action or event**; and only the complement V_2 (auxiliary verb) bears tense and person suffixes.

To help understand the dialogues, the table below summarizes the modifications in meaning that the **six most common auxiliary verbs** make in a converbial construction.

Table 15.1. Aspectual and actional auxiliaries 1: baq-, bol-, tur-, ket-, qal, and qoy-

Stem	Meaning as Independent V	Meaning as Auxiliary	what it does
baq-	look after, nurture, bring up	attempt to, do a little	minimizes the action
bol-	become, be	finish, complete	works with past tense
tur-	stand, stay	durative: continue, keep on; *or* do briefly, for a while	sustained duration; *or* temporarily continuation
qal-	stay, remain	come to, (almost) end up being, nearly, be about to	change of state, not caused directly
ket-	leave, depart	become, change into; intensive action	similar to *qal-* , but with inanimate subjects
qoy-	put, place	be pleased to; do quickly; do halfheartedly	with a transitive verb, softens a request

We have purposely provided a great number of examples, so that you can study the variety of situations in which these verb phrases are used. Don't get too anxious about trying to learn all the new vocabulary in this lesson right away, but rather try to grasp **the way the auxiliary verbs function to modify the meaning of main verbs**.

The lesson ends with some language use notes on the pronunciation of *l*-final verbs with the ˉ*(I)p* converb, on the privative noun suffix *+siz* 'without,' and more on three different uses of numbers.

Dialogue 15.1 سۆھبەت -15 . 1

In front of the cafeteria. ئاشخانىنىڭ ئالدىدا

دىلبەر: تاماق يېدىڭىزمۇ؟
ئابلىز: يېدىم.
دىلبەر: ئابدۇرىشىدچۇ؟ ئۇنى كۆردىڭىزمۇ؟
ئابلىز: بىر ئاز بۇرۇن ئۇنى ئاشخانىدا كۆرۈپ قالدىم. تاماق يەۋاتىدۇ.
دىلبەر: سائەت بىر بولدى. تېخى يەپ بولمىدىمۇ؟ مەن ئۇنى يېرىم سائەتتىن بېرى ساقلاۋاتىمەن.
ئابلىز: ھازىر چىقىدىغۇ دەيمەن. نەگە بارىسىلەر؟
دىلبەر: ئاۋۋال ياتاققا بېرىپ، تاپشۇرۇقنى ئىشلەپ بولۇپ، بىزنىڭ ئۆيگە بارىمىز. تاپشۇرۇق ئىشلەيمىز.
بىزنىڭ تېلېۋىزور بۇزۇلۇپ قالغان ئىدى.[1] ئاكام ئۇنى ئۆيدە رېمونت قىلىۋاتىدۇ. بىراق تېلېۋىزوردىن كۆپ چاتاق چىقىپ قالدى. ئابدۇرىشىد ئېلېكتېر تېخنىكىسى جەھەتتە بەك ماھىر، ئۇ بىزگە ياردەم قىلىشقا ۋەدە بەرگەن ئىدى.
ئابلىز: مەنمۇ ھازىر ئېلېكتېر تېخنىكىسىنى ئۆگىنىۋاتىمەن، بىراق تېلېۋىزور ئوڭشاشنى سىناپ باقمىدىم.
دىلبەر: سىزمۇ بېرىڭ! بىرلىكتە ئوڭشاپ كۆرەيلى.[2]
ئابلىز: كەچۈرۈڭ! مىجەزىم يوق.[3] مەن زۇكام بولۇپ (بوپ[4]) قالدىم. بېشىم قاتتىق ئاغرىپ كېتىۋاتىدۇ.
دىلبەر: ئاسىيەنىڭ ئەھۋالى قانداق؟
ئابلىز: ئاسىيەمۇ ئاغرىپ يېتىپ قالدى.
دىلبەر: شۇنداقمۇ؟ نېمە بولدى؟
ئابلىز: ئۇ جىگەر كېسەل بولۇپ (بوپ) قېلىپتۇ (قاپتۇ).
دىلبەر: راستمۇ؟
ئابلىز: ھەئە، راست.
دىلبەر: قانچىلىك ۋاقىت بولۇپ (بوپ) قالدى؟
ئابلىز: ئىككى ھەپتىدىن بېرى يېتىپ قالدى.
دىلبەر: ئابدۇرىشىد بىلمەسلىگى مۇمكىن. مەن ئۇنىڭغا ئېيتىپ قوياي!
ئابلىز: ماقۇل.
دىلبەر: ئاسىيە ئۇ كېسەلنى قانداق يۇقتۇرۇۋاپتۇ ؟
ئابلىز: ئۆتكەن ئايدا ئاسىيە، ئادىلە ۋە مەن سىرتقا چىقىپ بىر ئاشخانىدىن تاماق يېمەكچى بولدۇق. بۇرۇن بۇ ئاشخانىنىڭ تازىلىقىنى بىلمەيتتۇق. قارىساق، ئاشخانا پاكىز ئەمەس ئىكەن، بىراق پۇلنى تۆلەپ قويۇپتۇق. شۇنىڭ بىلەن ئامالسىز تاماقتىن ئازراق يەپ، چايدىنمۇ ئازراق ئىچىپ قويدۇق. ئەتىسى ئۈچىمىزنىڭ ئىچى سۈرۈپ قالدى. ئىككىمىز ساقايدۇق، بىراق ئاسىيە جىگەر كېسەل بولۇپ (بوپ) قالدى.
دىلبەر: ئەندىشە قىلىشنىڭ ھاجىتى يوق. ساقىيىپ كېتىدۇ.
ئابلىز: شۇنداق، ھازىر خېلى ياخشى بولۇپ (بوپ) قالدى.
دىلبەر: دوختۇرلار كېسەلنى قانداق داۋالاۋاتىدۇ؟

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[1] *buzulup qalghan idi* 'was broken.' In Lesson 13 we learned the definite past particle *idi*, which sets an action in a definite and more distant past than the rest of the speaker's narrative. *idi* can only follow nouns/adjectives (like *yaxshi idi* 'It was good') or verbs ending in the suffix *-GAn,* hence *buzlup qalghan*. See also a couple of lines further: *wede bergen idim* 'I had promised....' *-GAn* is discussed in Vol. II.
[2] *ongshitip baqayli* 'Let's try to make it right.' *-Ayli* is the optative form of the first person plural, used for making polite suggestions, 'Let us...."
[3] *mijezim yoq* 'I don't feel well.'
[4] Parentheses indicate how some *-(I)p* forms are pronounced; they should never be spelled in a contracted format.

ئابلىز: ئۇلار كۈندە ئوكۇل سېلىپ (سېپ) داۋالاۋاتىدۇ. ئاسىيەمۇ يەنە دورا ئىچىپ تۇرۇۋاتىدۇ.
دىلبەر: تاماق يەمدۇ؟
ئابلىز: دەسلەپتە تاماقنى كۆپ يېمەيتتى. پەقەت يېتىپ سۇلا ئىچەتتى. ھازىر ئازراق سەي يەيدۇ.
دىلبەر: دوختۇرخانىدا ئاشخانا بارمۇ؟
ئابلىز: ياق، ئائىلىسىدىكىلەر كۈندە تاماق ئاپىرىپ تۇرىدۇ.
دىلبەر: زېرىكىپ كەتمىدىمۇ؟
ئابلىز: ياق، ئۇنىڭ دوستلىرى كۈندە يوقلاپ تۇرۇۋاتىدۇ. ئۇنىڭ ئۇستىگە،يەنە ئۇ كۈندە بىر ئىككى سائەت كىتاب ياكى ژۇرنال كۆرۈپ تۇرىدۇ.
دىلبەر: ئەنە، ئابدۇرىشىد كېلىپ (كېپ) قالدى. مەن ماڭاي.
ئابلىز: ماقۇل ئەمىسە.
دىلبەر: خوش.
ئابلىز: خوش.

Dialogue 15.2 15.2- سۆھبەت

Abliz goes home, and Dilbär chats with Abdurishid.

ئابلىز ئۆيدىن چىقىپ كېتىدۇ، دىلبەر ئاندۇرىشىد بىلەن پاراڭلىشىدۇ.

دىلبەر: ئابدۇرىشىد، كەچ قالدىڭغۇ؟
ئابدۇرىشىد: مەن ئىككىنچى سائەت دەرستىن چۈشۈپ، ۋېلىسىپىت بىلەن بازارغا بارغان. يولدا ۋېلىسىپىتىم بۇزۇلۇپ قالدى. ئۇنى رېمونت قىلىپ باقتىم، بىراق يەنە بولمىدى، ئامالسىز ئۇنى بىر يەرگە قويۇپ، قۇلۇپ سېلىپ، ئاندىن ئاپتوبۇسقا ئولتۇرۇپ قايتىپ كەلدىم. شۇ سەۋەپتىن كېچىكىپ قېلىپ، چۈشلۈك تاماقنى ئەمدىلا يەپ بولدۇم.
دىلبەر: تاماق قانداقراق ئىكەن ؟
ئابدۇرىشىد: مەن ۋاقىچە كەلدىم، شۇڭا تاماقلار سوۋۇپ قېلىپتۇ (قاپتۇ).[5]
دىلبەر: ھە، ھازىر نېمە ئىش قىلىمىز؟ ياتاققا قايتامدۇق؟
ئابدۇرىشىد: ياق، ئاكاڭ ساقلاپ تۇرۇۋاتىدىغۇ دەيمەن.
دىلبەر: جابدۇقلارنى سومكىغا سېلىپ (سېپ) بولدۇڭمۇ؟
ئابدۇرىشىد: ئاپلا! بۇ ئىشنى قىلىشنى ئۇنتۇپ قاپتىمەن.
دىلبەر: تەييارلىق قىلىپ (قىپ) بولمىدىڭمۇ؟
ئابدۇرىشىد: ئانچە-مۇنچە تەييارلىق قىلدىم.
دىلبەر: جابدۇقلار قەيەردە؟
ئابدۇرىشىد: ئەتۆركىنى جوزىغا قويۇپ قويدۇم، كۇلۇچنى تارتمىغا سېلىپ (سېپ) قويدۇم.
دىلبەر: ئامبۇرنىچۇ؟
ئابدۇرىشىد: ئۇنى يانچۇقۇمغا سېلىۋالدىم.[6] ۋاقىت خېلى بىر يەرگە بېرىپ قالدى. ئاكاڭنى ساقلىتىپ رەنجىتىپ قويمايلى يەنە؟!
دىلبەر: ياق، ئۇ چوقۇم رەنجىمەيدۇ.

[5] *sowup qaptu* '(it seems to) have gotten cold(er).' The *-ptu* ending on *qal-* (*qéliptu* > *qaptu*) is an indefinite past tense, expressing unconfirmed, unwitnessed, or unexpected past-tense information. Its meaning is a past-tense counterpart of the present-future tense indefinite particle *iken*. See also (four lines hence) *untup qaptimen* 'I seem to have forgotten,' which is the same indefinite past suffix with a first-person singular ending. See Volume II.
[6] *séliwal-* 'manage to put, insert, etc.' (*sal-* 'insert, place, put' + *(I)wal-*), self-benefit auxiliary suffix, see Volume II.

Dialogue 15.3 15 .3- سۆھبەت

Outside his dorm, Abdurishid continues to talk with Adil.

ئابدۇرشىدنىڭ ياتىقىنىڭ ئالدىدا سۆھبەتنى ئادىل بىلەن داۋاملاشتۇردى.

ئادىل: ئاپلا، چاتاق بولدى.
ئابدۇرشىد: نېمە بولدى.

Looking through a crack in the door: (ئىشىكنىڭ يوچۇقىدىن قاراپ)

ئادىل: لەتىپ كېلىپ قالدى.
ئابدۇرشىد: لەتىپ دېگەن كىم؟
ئادىل : مېنىڭ بىر تونۇشۇم. ئۇ ئۆيدە زېرىكىپ قالسىلا، داۋاملىق بۇ يەرگە كېلىپ (كېپ) تۇرىدۇ. بەزىدە كوچىلاردا مەست بولۇپ (بوپ) قېلىپ، سوقۇشۇپ قالىدۇ. تاياق يەپ قالسا، ياتاققا كىرىپ، تېخىمۇ جىق ھاراق سورايدۇ.
ئابدۇرشىد: بېرەمسەن؟
ئادىل: مەندە ھاراق يوق، ئۆزۈم ھاراق ئىچمەيمەن. بىراق باشقا ساۋاقداشلىرىم ئۇنىڭغا ھاراق بېرىپ تۇرىدۇ.
ئابدۇرشىد: سەن نېمىشقا ھاراق ئىچمەيسەن؟
ئادىل: ھاراق ياخشى نەرسە ئەمەس. بىر تۇغقۇنىم بۇلتۇر ھاراق ئىچىش سەۋەبىدىن تۈگەپ كەتتى.
ئابدۇرشىد: شۇنداقمۇ؟
ئادىل: شۇنداق. ئۇ 16 يېشىدىن تارتىپ دائىم ھاراق ئىچىپ يۈرگەچكە كېيىنكى يىللاردا ئاغرىپ يېتىپ قالدى. 11- ئايدا تۈگەپ كەتتى.
ئابدۇرشىد: بەك ئەپسۇسلىنارلىق ئىش بوپتۇ.
ئادىل: ھەئە، ھازىر قانداق قىلىمىز؟ ياتاققا كىرەمدۇق؟
ئابدۇرشىد: ياق، لەتىپ مەست بولۇپ قالسا، چوقۇم بىزنى ئاۋارە قىلىپ (قىپ) قويىدۇ. بىز ئابلىزنىڭ ياتىقىغا بېرىپ، ئۇنىڭدىن جابدۇقلىرىنى ئېلىپ (ئېپ) تۇرايلى. ئابلىز بىز بىلەن بىللە بېرىشى مۇمكىن. ئۇمۇ ئېلېكتىر تېخنىكىسىغا قىزىقىدىغۇ.
ئادىل: ئۇ بارالمايدۇ. ئۇ زۇكام بولۇپ (بوپ) قالدى.

Dialogue 15.4 15 .4- سۆھبەت

The story continues: Adil knocks on Abliz's door. ھېكايە داۋاملىشىدۇ: ئادىل ئابلىزنىڭ ئىشىكىنى چېكىدۇ.

ئابلىز: ياخشىمۇسىلەر؟
ئادىل: ياخشى. ئەھۋالىڭىز قانداقراق؟
ئابلىز: يامان ئەمەس. تېلېۋىزورنى ئوڭشاپ بولدۇڭلارمۇ؟
ئابدۇرشىد: ياق، تېخى ئۆيگە بارالمىدۇق.
ئابلىز: نېمە ئۈچۈن؟ بىر ئىش بولۇپ قالدىمۇ؟
ئادىل: مەلۇم سەۋەب بىلەن ئۆزۈمنىڭ رېمونت جابدۇقلىرىنى ئالالماي قالدىم. سىز بىزگە ئۆزىڭىزنىڭكىنى بېرىپ تۇرغان بولسىڭىز؟
ئابلىز: بولىدۇ. بېرىپ تۇراي.
ئادىل: رەھمەت، سىزنى ئاۋارە قىلدۇق.
ئابلىز: ياق، ھېچقىسى يوق. ياتاققا كىرمەمسىلەر؟
ئادىل: رەھمەت، ئالدىرايمىز.

ئابلىز: ماقۇل ئەمسە.
ئادىل: خوش.
ئابلىز: خوش.

(outside سىرتتا)

ئادىل: ۋېلسىپىت بىلەن ماڭامدۇق؟
ئابدۇرىشىد: ۋېلسىپىتىم بۇزۇلۇپ قالدى. پىيادە ماڭايلى.
ئادىل: تېز ماڭايلى. ھاۋا تۇتۇلۇپ كەتتى. بوران چىقىپ، يامغۇر يېغىپ كېتىدىغان ئوخشايدۇ.
ئابدۇرىشىد: شۇنداق قىلايلى.

Vocabulary سۆزلۈك

Latin-script Uyghur	English	Arabic-script Uyghur
Abdurishid (Abdureshid)	Abdurishid (male name; pron. and also sometimes spelled *Abdirishit*)	ئابدۇرىشىد (ئابدۇرەشىد)
apla	oh, gosh! oh, dear! (expresses dismay)	ئاپلا
achiq- [+ni]	bring out, take out, take away (< *élip chiq-*)	ئاچىق-
aran	just, hardly, scarcely, with difficulty	ئاران
az qal-	soon, almost	ئاز قال-
azraq	less, fewer, fairly little, fairly few	ئازراق
Asiya	Asia	ئاسىيا
Asiye	Asiyä (female name)	ئاسىيە
ash	food, meal	ئاش
aghri-	hurt, ache, be painful, be ill, be sore	ئاغرى-
aghrip yat-	lie sick in bed	ئاغرىپ يات-
aghrit- [+ni]	hurt, cause pain, injure	ئاغرىت-
amal	resource, way out, method	ئامال
amalsiz	without recourse, with no choice	ئامالسىز
ambur	pliers, pincers, tongs, forceps	ئامبۇر
anche-munche	more or less, somewhat, occasionally, at times	ئانچە- مۇنچە
aware	bother, trouble, hardship, inconvenience	ئاۋارە
aware bol-	be bothered, be inconvenienced	ئاۋارە بول-
aware qil-	be a burden, impose, be a pest, cause trouble	ئاۋارە قىل-
awwal	before, prior, previous; beforehand, formerly	ئاۋۋال
epsuslinarliq	pitiful, regrettable	ئەپسۇسلىنارلىق
etwirke	screwdriver	ئەتۋىركە
etisi	next day, day after	ئەتىسى
echüsh- [+ni]	bring down, take and alight, bring off (< *élip chüsh-*)	ئەچۈش-
esle- (eslimek) [+ni]	remember, recollect, recall, bear in mind, miss	ئەسلە- (ئەسلىمەك)
eket- (ekitish) [+ni]	take away, carry away, take out (< *élip ket-*)	ئەكەت- (ئەكىتىش)
ekir-	bring in(doors), fetch in, carry in (< *élip kir-*)	ئەكىر-
endishe	worry, care, anxiety	ئەندىشە
endishe qil-	worry, be anxious	ئەندىشە قىل-
bash	head, top; beginning; chief, leader	باش
baghla- (baghlimaq) [+ni]	tie up, bind	باغلا- (باغلىماق)
baq- (béqish) [+ni]	nurture, bring up, rear; (aux.) attempt to, do a little	باق- (بېقىش)

buzul-	be broken, destroyed, damaged, ruined; go bad, be corrupted	بۇزۇل-
buyan [+Din]	since, ever since	بۇيان
birlik	unity, oneness; (ling.) singular	بىرلىك
pat- (pétish) [+GA]	fit, be able to contain, accommodate; hold, house, contain; sink, set, descend; bog, mire	پات-
pakiz	clean; vacant	پاكىز
prenik	biscuit, cookie (non-standard spelling: پىرەنىك)	پرەنىك
pish-	ripen, be ripe; be cooked, be baked	پىش-
piwa	beer	پىۋا
tartma	drawer	تارتما
toghrisida	about, concerning, regarding, with respect to	توغرىسىدا
tonush	acquaintance, person one knows	تونۇش
tut- [+ni]	grab, seize, hold, grip, catch	تۇت-
tutul- [+ni]	be captured, be held; be overcast, be dark	تۇتۇل-
Turghunjan	Turghunjan (male name)	تۇرغۇنجان
tuz	salt	تۇز
tuzsiz	salt-free; tasteless, insipid	تۇزسىز
tüge- (tügesh)	cease, be finished, come to an end; expire, die, vanish, pass away, decease	تۈگە- (تۈگەش)
téxnika	technology, technique	تېخنىكا
téz	quick, fast ; quickly	تېز
joza	table, workbench (= *üstel*)	جوزا
jiger	liver	جىگەر
jiger késili	hepatitis	جىگەر كېسىلى
jiyen (oghul)	nephew	جىيەن (ئوغۇل)
jiyen qiz	niece	جىيەن قىز
chataq	problem, trouble, nuisance; lateral branch; Too bad!	چاتاق
chach- (chéchish) [+ni]	scatter, spill out, dissipate, emit	چاچ- (چېچىش)
chamadan	suitcase	چامادان
chüshlük	midday, noon (adj., abstract n.)	چۈشلۈك
chéchek	tree blossom, bloom; smallpox	چېچەك
Xoten	Hotän, Khotan (city in s. Xinjiang; Hetian 和田)	خوتەن
dawala- (dawalimaq) [+ni]	treat, cure	داۋالا- (داۋالىماق)
deslepte	at first, initially, originally	دەسلەپتە
Dilber	Dilbär (female name)	دىلبەر
dora (pronounced *dara*)	medicine, medication, remedy, pills, elixir	دورا
dora ich-	take medicine	دورا ئىچ-
rak	cancer (illness); shrimp, prawn	راك
renji- [+Din]	be annoyed, be irritated, be cross	رەنجى-
renjit- [+ni]	annoy, irritate, make upset	رەنجىت-
zukam	cold (illness), flu	زۇكام
zérik-	be bored, be fed up, tire of	زېرىك-
saqay- (saqiyish) [+ni]	recover, get better, be healed	ساقاي- (ساقىيىش)
sayahet	journey, trip, tour, excursion	ساياھەت
soqush-	argue; hit each other; be at war; crash, collide	سوقۇش-
sowu-	cool down, become cool; become discouraged	سوۋۇ-

sun-	break, snap; to present, hold out	سۇن-
sundur- [+ni]	break, snap something	سۇندۇر-
sür-	move, shift, flow swiftly, run, pour out, spread	سۈر-
ich sür-	have diarrhea, have the runs	ئىچ سۈر-
sina- (sinimaq)	test, try out	سىنا- (سىنىماق)
shundaqtimu	nevertheless, despite that, even so	شۇنداقتىمۇ
shéker	sugar, granulated sugar	شېكەر
ghem-qayghu	worry, sorrow, concern	غەم- قايغۇ
ghem-qayghugha pat-	be miserable, to sink into sadness	غەم-قايغۇغا پات-
qazan	pot, wok, cauldron (usually with four handles)	قازان
qandaqraq*	like what?	قانداقراق
qoshumche	appendix, extra, supplementary; (ling.) suffix, affix	قوشۇمچە
qulup	lock, padlock	قۇلۇپ
qulup sal-	lock (up), padlock	قۇلۇپ سال-
kawap	kebab, barbequed meat on skewers with spices	كاۋاپ
kocha	street, neighborhood side road	كوچا
kuluch	wrench, spanner	كۇلۇچ
körset- (körsitish) [+ni]	show, demonstrate, point out	كۆرسەت- (كۆرسىتىش)
köy-	burn, catch fire, scorch, glow	كۆي-
kül-	laugh, smile	كۈل-
kéchik-	be late, be delayed	كېچىك-
késel	illness, disease, sickness, disorder; patient	كېسەل
kitabxana	bookstore, bookshop (CIS 'library')	كىتابخانا
kiyim-kéchek	clothing and personal attire, apparel	كىيىم-كېچەك
maqale	article, academic or journalistic article	ماقالە
may	oil, fat, grease; petroleum, gasoline; battery cell; face cream	ماي
mest (pronounced *mes*)	drunk, intoxicated	مەست
melum	known, clear, obvious; certain, particular	مەلۇم
musht (pronounced *mush*)	fist, punch	مۇشت
musht ye-	be punched, receive a blow	مۇشت يە-
mijez	disposition, temperament, nature; constitution	مىجەز
hajet	need, necessity, urge	ھاجەت
hajetxana	toilet, lavatory, W.C., washroom	ھاجەتخانا
haraq	alcohol, liquor, strong spirits	ھاراق
hazirla	just now	ھازىرلا
hawa buzul-	weather goes bad	ھاۋا بۇزۇل-
hawa échil-	weather clears up	ھاۋا ئېچىل-
he!	'oh! ah!' (expresses surprise or realization)	ھە!
héchqisi yoq	don't mention it, you're welcome (~*héch gep yoq*)	ھېچقىسى يوق
okul	injection, syringe shot; intravenous drip	ئوكۇل
okul sal-	give a shot, inject by syringe (=*okul qoy-*)	ئوكۇل سال-
ongsha- (ongshimaq) [+ni]	mend, repair, put right (=*ongla-*)	ئوڭشا- (ئوڭشىماق)
ur- [+ni]	hit, strike, beat, knock; blow (wind)	ئۇر-
uq- [+ni]	be aware of, grasp, comprehend, realize, know	ئۇق-
untu- [+ni]	forget (=*unut-*)	ئۇنتۇ-

öl-	die (do not use for close acquaintances)	ئۆل-
üzül-	be broken off, be snapped off, picked (fruit), severed	ئۈزۈل-
uning üstige	moreover, furthermore, besides, on top of that	ئۇنىڭ ئۈستىگە
échil- (échilmaq)	be opened, be cleared	ئېچىل- (ئېچىلماق)
éléktir	electricity, electric, electrical	ئېلېكتىر
israp	waste, extravagance (~ *bol-, qil-*)	ئىسراپ
issi-	get hot, warm up	ئىسسى-
ishsiz	unemployed, without work	ئىشسىز
yan	side, edge, border; immediate vicinity	يان
yanchuq	pocket (in garment)	يانچۇق
yesli	nursery, kindergarten, preschool	يەسلى
yochuq	crack, chink, gap; opportunity	يوچۇق
yuq-	stick, adhere (to); be infected; be soiled, stained	يۇق-
yuqumluq	infectious, contagious	يۇقۇملۇق
yip (pronounced *zhip*)	thread, yarn (CIS: *zhip*)	يىپ

qandaqraq* is usually prounced *qandagh**raq* with a voiced affricate, and is used where the speaker is asking if there is an improvement or a deterioration in the situation. See Lesson 9 on the Adj. suffix *+rAK*.

Grammar گراماتىكا

In the previous lesson, we learned three different uses of the converb *-(I)p*: one, to express a series or chain of actions, which may be sequential or (nearly) simultaneous; two, to express the direction of an action or event. The third, the focus of the current lesson, is the use of the second verb (the V_2 in the sequence V_1-*(I)p* V_2) to express nuances of meaning of the main (V_1) verb.

1. Common Auxiliary Verbs

1.1 Form V_1-*(I)p* V_2, V_1-*mAy* V_2 (V_1-*mAstin* V_2)

This chapter concerns the way in which the main action or event, V_1, occurs, as expressed with the following V_2 auxiliary verbs: *baq-, bol-, tur-, qal-, ket -,* and *qoy-*.

The final verb (V_2) **always carries the tense and person suffixes** for the whole sentence. Below, we can see how the independent verb *tur-* appears in the present-future in (1), in the present continuous (2), and the past tense (3), while the preceding verb *saqla-* 'wait' only takes the -(*I)p* converb (and no tense or person suffixes). When *tur-* is used as an auxiliary or complement verb, it means 'keep on, continue':

'I will keep waiting for you (all).' (1) مەن سىلەرنى ساقلاپ تۇرىمەن.

'Are you still waiting for me?' (2) سىز مېنى ساقلاپ تۇرۇۋاتامسىز؟

'Didn't you continue waiting for us?' (3) سەن بىزنى ساقلاپ تۇرمىدىڭمۇ؟

In negative sentences, either the V_1 or V_2 can be negated, ie. V_1-*mAy/mAstin* V_2-Person.Endings, or V_1-(*I)p* V_2-*mA*-Person.Endings. Usually negation is of the second type, occurring on the final auxiliary verb. Compare the different meaning nuances of the first type, where the negation is placed on the main verb V_1 as in (4), with negation placed on the auxiliary V_2 as in (5).

'I ended up unable to buy (it).' (4) مەن ئالالماي قالدىم.

(5) مەن ئېلىپ باقمىدىم. ‘I didn’t try to buy (it).’

1.2 Usage

We survey the six most common verbs – all independent verbs in their own right – used as V_2s to express temporal and spatial nuances about the main V_1, as well as about its manner.

baq- باق-

As a main verb, ***baq***- means ‘to bring up, rear, breed,’ or ‘look after, nurture, nourish’ (children or animals):

(6) ئۇ ئات باقىدۇ. ‘S/he raises horses.’

(7) مەن يالغۇز بۇ ئوغۇلنى باقتىم. ‘I brought up this boy on my own.’

When functioning as an auxiliary V_2, *baq*- means ‘**to try**, **attempt**, **have a go at.**’ It commonly used to **doubts one’s own ability** to do something, for lack of practice or training.

(8) يولدا ۋېلسىپېتىم بۇزۇلۇپ قېلىپ ، مەن ئۇنى رېمونت قىلىپ باقتىم.

‘When my bicycle broke down on the road, I **tried to** fix it.’

baq- is also used when someone is **nervous or hesitant** to do something, and the effort is therefore **halfhearted**. For example, ‘to have a little’, when tasting something never tried before, or when a person is ill or has lost their appetite:

(9) بىز هاراقتىن ئازراق ئىچىپ باقتۇق. ‘We sipped **a bit of** the liquor.’ (lit., ‘tried to drink’)

(10) پرەنىكتىن يەپ باقتىڭىزمۇ؟ ‘Have you **tasted** the cookies?’

(11) كاۋاپتىن ئازراق يەپ باقتۇق. ‘I will have a nibble on the kebab.’

(12) بىز مېۋىنى تۇتۇپ باقتۇق، لېكىن پىشماپتۇ.

‘We **felt** the fruit (by gently squeezing it), but it wasn’t ripe.’ (lit., ‘tried to grasp’)

Expressing doubt or hesitation is socially encouraged, as Uyghurs (women in particular) do not want to appear socially aggressive. Consensus (or at least the appearance thereof) is also important, so a person’s wants are most commonly expresses as suggestions. These suggestions are often expressed with the auxiliary *baq*- and a so-called optative (voluntative) suffix in the first person singular or plural, meaning ‘Let me...’ or ‘Let’s....’ (see Lesson 8.) In Uyghur, the first-person optative suffixes are -*Ay* (-*ay/ey*) ‘Let me... V_1’ as in (13), and -*Ayli* (-*ayli/eyli*) ‘Let us … V_1,’ as in (14):

(13) سىناپ باقاي. ‘Let me have a try.’

(14) كۆرۈپ باقايلى. ‘Let’s take a look.’

In negative sentences, ***baq*- intensifies the negation**, meaning **‘never...before**, never ever.’

(15) مەن تېلېۋىزورنى ئوڭشاپ باقمىدىم. ‘I have **never tried** fixing a television (before).’

(16) بۇرۇن بۇ ئاشخانىنىڭ تازىلىقىنى كۆرۈپ باقمىدۇق.

‘We **never even thought** to look into the cleanliness of that restaurant beforehand.’

(17) هاراق ئىچىپ باقمىدىم. ‘I have **never tried** drinking alcohol.’

bol- بول-

As a main verb, **bol**- means ‘become, be, occur’:

‘Who is that?’ (18) ئۇ كىم بولىدۇ؟

‘Do you like being a teacher? (19) ئوقۇتقۇچى بولۇشنى ياخشى كۆرەمسىز؟

‘What happened?’ (20) نېمە بولدى؟

As an auxiliary and in the past tense, *bol*- expresses **completion or finality** of the main action: ‘**complete, finish off**,’ or ‘**end up**’.

‘Hasn’t s/he finished eating yet?’ (21) تېخى يەپ بولمىدىمۇ؟

‘S/he said ‘I’ll finish eating by 12:30.’ (22) ئۇ 'ئون ئىككى يېرىمغىچە يەپ بولىمەن' دېدى.

(23) بىز تاپشۇرۇقنى ئىشلەپ بولۇپ، ئۆيگە بارايلى.

‘Let’s go home when we’ve completed the homework.’

‘I’ve only now finished eating.’ (24) ھازىرلا يەپ بولدۇم.

‘Have you put the tools in the bag?’ (25) جابدۇقلارنى سومكىغا سېلىپ بولدىڭىزمۇ؟

‘Haven’t you wrapped up preparations yet?’ (26) تېخى تەييارلىق قىلىپ بولمىدىڭلارمۇ؟

tur- تۇر-

The meaning of the independent verb is ‘stand up, get up,’ and ‘reside, dwell, stay.’

‘Do you live in Hotän?’ (27) خوتەندە تۇرامسىز؟

‘I got up early.’ (28) بالدۇر ئورنۇمدىن تۇردۇم.

As an auxiliary verb, *tur*- expresses the **continuity** of an action for a short time, i.e. **‘keep on, carry on … for a while’.**

‘I kept waiting for him/her for half an hour.’ (29) مەن ئۇنى يېرىم سائەت ساقلاپ تۇردۇم.

‘S/he keeps on coming here often.’ (30) ئۇ داۋاملىق بۇ يەرگە كېلىپ تۇرىدۇ.

(31) ئۇ 16 يېشىدىن تارتىپ دائىم ھاراق ئىچىپ تۇراتتى.

‘From the age of 16 on, he’d just kept on drinking.’

tur- tends to denote a situation or action which is **ongoing** or **regular** for a certain period, as in dialogue 15.1.

‘The doctor continues to give her injections.’ (32) دوختۇر ئۇنىڭغا ئوكۇل سېلىپ تۇرۇۋاتىدۇ.

‘His family keeps bringing food every day, too.’ (33) ئائىلىسىدىكىلەر كۈندە تاماق ئاپىرىپ تۇرىدۇ.

(34) ھازىر ئۇنىڭ دوستلىرى كۈندە ئۇنى يوقلاپ تۇرىدۇ.

‘Now his friends will go on visiting him every day.’

(35) يەنە باشقا ساۋاقداشلىرىمۇ ئۇنىڭ يېنىغا بېرىپ تۇرىدۇ.

His other fellow students also keep going to his bedside.’

The **temporary nature of the continuity** expressed by *tur*- is more pronounced with the main V_1 verbs *al*- ‘take’ and *ber*- ‘give’ (resulting in *élip tur*- **‘borrow briefly’** and *bérip tur*- **‘lend briefly’**:

‘Let’s borrow his tools.’ (36) ئۇنىڭ جابدۇقلىرىنى ئېلىپ تۇرايلى.

‘I loaned 50 soms* to Turghunjan.’ (*in China: *yuan*) (37) مەن تۇرغۇنجانغا ئەللىك سوم بېرىپ تۇردۇم.

qal- قال-

As an independent verb, *qal-* means ‘remain, stay put’ or ‘be left behind’. (It is also used when telling the time, to indicate the minutes remaining before the hour, see Vol. II.)

‘There is still a little food left in the pot.’	قازاندا يەنە ئازراق ئاش بار.	(38)
‘It is twenty minutes to three.’	ھازىر سائەت ئۈچكە يىگىرمە مىنۇت قالدى.	(39)
a. ‘Is the meal ready yet?’	ـ تاماق پىشتىمۇ؟	(40)
b ‘Any minute now!’ (~ ‘Almost!’)	ـ ئاز قالدى.	(41)

As an auxiliary verb, *qal-* expresses a **change of state**, often **unforeseen** or **unintentional**; the subject has not been actively involved in bringing about the event or action: **‘got, ended up**….’ The result may be temporary or permanent.

‘Look, Abdurishid has (finally) turned up.’	ئەنە ئابدۇرىشىد كېلىپ قالدى.	(42)
‘Why did you end up coming late?’	نېمىشقا ۋاقچە كېلىپ قالدىڭىز؟	(43)
‘So, the food got cold.’	شۇڭا تاماق سوۋۇپ قاپتۇ.	(44)
‘The TV broke (accidentally).’	تېلېۋىزور بۇزۇلۇپ قالدى.	(45)
‘I’ve caught a cold.’ (*bolup* is pronounced *bop*)	مەن زۇكام بولۇپ قالدىم.	(46)
‘S/he got hepatitis.’	ئۇ جىگەر كېسىلى بولۇپ قالدى.	(47)
‘How long has it been (going on)?’	قانچىلىك ۋاقىت بولۇپ قالدى.	(48)
‘It has lasted two weeks.’	ئىككى ھەپتە بولۇپ قالدى.	(49)
‘Now s/he happens to be quite a bit better.’	ھازىر خېلى ياخشى بولۇپ قالدى.	(50)
‘I think I’ve been infected with hepatitis.’	ماڭا جىگەر كېسىلى يۇقۇپ قالدىغۇ دەيمەن.	(51)
‘How (‘from what’) did it happen to spread?’	كېسەل نېمىدىن يۇقۇپ قالدى؟	(52)
‘The next day, the three of us got diarrhea.’	ئەتىسى ئۈچىمىزنىڭ ئىچى سۈرۈپ قالدى.	(53)
‘The two of us happened to recover.’	ئىككىمىز ساقىيىپ قالدۇق.	(54)
‘At first, s/he was miserable (sank into misery).’	باشتا ئۇ غەم- قايغۇغا پېتىپ قالدى.	(55)
‘Oh gosh, I (unintentionally) forgot that.’	ئاپلا ،ئۇنى ئۇنتۇپ قالدىم.	(56)
‘It (unexpectedly) died last year.’	ئۇ بۇلتۇر ئۆلۈپ كەتتى.	(57)

Comparing a plain verb in (58) with one using the auxiliary *qal-* in (59), we can see how the latter expresses a temporary and unexpected action, and implies (‘...and he didn’t see me’).

‘I saw him in the dining room (and we interacted).’	ئۇنى ئاشخانىدا كۆردۈم.	(58)
‘I caught a glimpse of him in the dining room.’	ئۇنى ئاشخانىدا كۆرۈپ قالدىم.	(59)

With the auxiliary ***qal-***, when the main verb is **negated,** that verb is almost always is in the **abilitative mood** (-(*y)Al(a)*), i.e. (V_1-*(y)Al -mAy qal-*, or V_1-*(y)Al -mAstin qal-*), meaning ‘was not able to V_1, could not V_1.’ Overall, it is more common for ***qal-* to be used in intransitive** sentences (those without direct objects), as in (60)–(61) (and as in most of (43)–(58) above), than in transitive sentences with direct objects, as in (62)–(64) below.

Intransitive:

‘We still haven’t been able to go home.’	بىز تېخى ئۆيگە بارالماي قالدۇق.	(60)

(61) مەن بۈگۈن بارالماي قالدىم.
‘It turns out that I can’t go today.’

Transitive:

(62) مەلۇم سەۋەپلەر بىلەن ئۆزۈمنىڭ جابدۇقلىرىنى ئالالماي قالدۇق.
‘For various reasons, we ended up not being able to get my tools.’

(63) مەن تاماقنى يېيەلمەي قالدىم.
‘I couldn’t eat the food.’

(64) ئۇ ئادىلنى تاپالماي قالدى.
‘S/he was not able to find Adil.’

5. ket- كەت-

As a main verb, the basic meaning of *ket-* is ‘depart, leave, go away.’

(65) ئۇلار قەيەرگە كەتتى؟
‘Where did they go?’

(66) ئۇلار ئۆيگە قايتىپ كەتتى.
‘They have left for home.’

As an auxiliary verb, *ket-* signifies **unintentional, unplanned** action. It is similar to the usage of *qal-,* but *ket-* implies that an **intensive, quick, or vigorous action has been completed**. The following sentences with *ket-* clearly indicate a completed action with a more **lasting result or change of state**. Also, the **subjects** of *ket-* sentences tend to be **inanimate**:

(67) يىپ ئۈزۈلۈپ كەتتى.
‘The thread (has gone and) snapped (in two).’

(68) خالتىدىكى بۇغداي چېچىلىپ كەتتى.
‘The wheat in the bag has (all) spilled out.’

(69) قەغەز كۆيۈپ كەتتى.
‘The paper burned up (and there was nothing left).’

(70) نەم ياغاچ سۇنۇپ كەتتى.
‘The damp wood broke apart.’

The sense of a sudden change of state is why *ket-* is often used when talking about a **change in the weather**.

(71) هاۋا ئېچىلىپ كەتتى.
‘The weather has cleared up.’

(72) هاۋا تۇتۇلۇپ كەتتى.
‘The sky is clouding over.’

(73) ئاندىن يامغۇر يېغىپ كەتتى.
‘Then it started to rain.’

In some contexts, *qal-* and *ket-* are interchangeable, with no difference in meaning:

(74) ۋېلسىپىتىم بۇزۇلۇپ قالدى.
‘My bicycle broke.’

(75) ۋېلسىپىتىم بۇزۇلۇپ كەتتى.

(76) بىراق رېمونت قىلىش جەريانىدا، كۆپ چاتاق چىقىپ قالدى.

(77) بىراق رېمونت قىلىش جەريانىدا، كۆپ چاتاق چىقىپ كەتتى.
‘But while fixing it, lots of problems arose.’

However, *qal-* and *ket-* are **not interchangeable** in every situation. (78) with *qal-* would be said during the spring thaw at the end of a long winter; it expresses a change of state that is **gradual**. (*ket-* cannot be used here, because ‘becoming milder’ cannot occur vigorously or intensively, as *ket-* implies.) In contrast, (79), which would be uttered in July or August, the perception of summer heat can certainly be intensive and sudden, hence the use of *ket-*.

(78) هاۋا ئىسسىپ قالدى.
‘The weather has become milder.’

(79) هاۋا ئىسسىپ كەتتى.
‘The weather has (**suddenly/with a vengeance**) gotten quite hot.’

When discussing illness, *qal-* is often used for **falling** ill (*aghrip qal-*), while ***ket-*** is used to indicate a **worsening** illness (*aghrip ket-*). *ket-* here has the meaning of **suddenness** that it had above in (79), and it is also **weightier** meaning than *qal-*.

'Yesterday I got a bad headache.'	(80) تۈنۈگۈن بېشىم قاتتىق ئاغرىپ قالدى.
'Today I **wound up** with a real migraine.'	(81) تۈنۈگۈن بېشىم قاتتىق ئاغرىپ كەتتى.

Still, **if the results of change are lasting**, as is the case with serious illnesses, ***qal-* is used**, while *ket-* is rare**:**

'Adil has cancer.'	(82) ئادىل راك كېسىلى بولۇپ قالدى.
'I caught smallpox.'	(83) ماڭا چېچەك كېسىلى يۇقۇپ قالدى.

Be careful to distinguish *qal-* and *ket-* when used as the second of two **independent** verbs conjoined with *-(I)p* (the "serial verb" format discussed in Lesson 14). Compare the following three sentences: in (84) and (85), *qal-* functions as an auxiliary (*suddenly*); in (86), *ket-* functions as an independent verb, so that *kélip ket-* means 'come and (then) go':

'Halmurat **suddenly** turned up.'	(84) خالمۇرات كېلىپ قالدى.
'Halmurat didn't come.'	(85) خالمۇرات كەلمەي قالدى.
'Halmurat came, and then left again.'	(86) خالمۇرات كېلىپ كەتتى.

qoy- قوي-

As an independent verb, *qoy* means **'put, place,'** but it only rarely occurs alone:

'I put my bicycle in the courtyard.'	(87) ۋېلىسىپىتىمنى قورۇغا قويدۇم.

For the above, native speakers would prefer to add an actional auxiliary to the above, using *qoy-* both as a main verb and as an actional auxiliary as in *qoyup qoydum*, cf. (91)–(93) below.

***qoy-* as a directional complement**

When used as a directional complement, *qoy-* retains a semi-independent meaning, here in its use with *sal-* (another verb meaning 'put'), indicating which direction the action is occurring:

'I put the wrench **into** the drawer.'	(88) كۆلۈچنى تارتمىغا سېلىپ قويدۇم.

Qoyup qoy- is used for '**putting (somewhere), on top of (something),**' while *sélip qoy-* means '**placing inside**' something else (e.g. a drawer or pocket, bag, pot or bottle). Even when *qoy-* is used as an auxiliary, traces of this meaning —placing or presenting something abstract— remain. Therefore, like the independent verb *qoy-*, sentences with the auxiliary *qoy-* will **always have an object**, as below.

'I put the screwdriver **down on** the table.'	(89) ئەتۋىركىنى جوزىغا قويۇپ قويدۇم.

***qoy-* as an actional auxiliary**

In the sense of manner and/or action auxiliary that we've been discussing in this chapter, *qoy-* is used to indicate that the action is **rather superficial** or carried out **casually** or **half-heartedly**:

(90) كۈندە يېرىم سائەت ژورنال كۆرۈپ قويىدۇ.

'For half an hour each day, s/he **glances** at a magazine (not reading it seriously).'

(91) پۇلنى تۆلەپ قويۇپتۇق، ئامالسىز تاماقتىن ئازراق يەپ قويدۇق.
‘We had (already) paid money, so having no choice we (went ahead and) **nibbled a little**.’

(92) چايدىنمۇ ئازراق ئىچىپ قويدۇق.
‘We ended up **sipping a little** of the tea too.’

In the next sentences, ***qoy-*** emphasizes that the **action takes place just once**, rather than being an enduring or repeated action.

(93) بىز ۋاقىتنى بەك ئىسراپ قىلىۋەتتۇق.
‘We have (just now) wasted a lot of time.’

(94) ئاكىڭىزنى رەنجىتىپ قويدۇق.
‘(Now) we have upset your older brother.’

(95) لەتىپ چوقۇم بىزنى ئاۋارە قىلىپ قويىدۇ.
‘Letip will surely make trouble for us (now).’

Related to both of the above meanings (half-hearted and/or single-occasion action), ***qoy-* is also used for polite requests**. Instead of using a stand-alone word ‘please’ (*merhemet*) as one would in English, Uyghurs typically soften requests with *qoy-*: ‘would you... just once/a little?’

(96) كۆرسىتىپ قويۇڭچۇ؟[7]
‘Won’t you show me too (please)?’

(97) سىز بۇنى ماڭا چۈشەندۈرۈپ قويسىڭىز؟[8]
‘If you would kindly explain this to me....’

When used with verbs of speaking, *qoy-* is also used in the sense of ‘(say) tactfully, politely,’ especially when passing on a message or request.

(98) مەن ئۇنىڭغا ئېيتىپ قويىمەن.
‘I will break it to him/her (tactfully).’

(99) مەن ئۇنىڭغا دەپ قويىمەن.
‘I will put it to him/her (nicely).’

2. Other Auxiliary Verbs

We now turn briefly to a few other actional and aspectual auxiliary verbs, which occurred in the dialogues of this lesson. These are briefly referenced below, so that when you encounter them in future lessons, you can turn back to this list and study them again in more detail.

Table 15.2. Aspectual and actional auxiliaries 2: bar-, ber-, tashla-, chiq-, sal-, kel-, kör-, oltur-, öt-, yür-

stem	Basic aux meaning	example
bar- -بار	progress steadily, go on	(100) ۋاقىت ئۆتۈپ كېتىپ بارىدۇ. ‘Time keeps on passing.’
ber- -بەر	benefactive: do for someone else’s benefit	(101) سىزگە قوغۇن ئېلىپ بېرەي. ‘Let me get a melon for you.’ (102) بالىلىرىمغا ھېكايە ئوقۇپ بەردىم. ‘I read a story out loud to my children.’
tashla- -تاشلا	be thrown into (a situation), happen suddenly, uncontrollably	(103) ھەممىمىز ئۇنىڭ گېپىگە كۈلۈپ تاشلىدۇق. ‘We all burst out laughing at what he said.’
chiq- -چىق	do thoroughly	(104) مەن ماقالىنى ئوقۇپ چىقتىم. ‘I read right through the article.’

[7] The final verb *qoyung(chu)* has a second-person (familiar) imperative suffix (‘please V’).
[8] The final verb *qoysingiz* has several suffixes that we haven’t seen before, which together also convey the notion of a polite request: the verb stem *qoy-* is followed by the conditional *-sA* (expressing *if* or *when*), and this is in turn followed by the second-person (polite) imperative (‘please V’). We will discuss these forms in Volume II; suffice it to note here that (97) is triply-marked for a polite request, once through the choice of auxiliary, twice through the use of the conditional, and thrice through the polite imperative.

sal- سال-	to occur unintentionally, inadvertently	(105) بۇ جۈملىنى ئوقۇپ كۈلۈپ سالدىم. ‘I read this sentence and couldn’t help laughing.’
kel- كەل-	continuation; approach, come close to, nearly; continues until (particularly with time phrases)	(106) بىز ئۈچ يىلدىن بۇيان خەت يېزىشىپ كەلدۇق. ‘It is now three years that we have been writing to each other.’
kör- كۆر-	tentative: try to, find out, see whether, see if	(107) بىرلىكتە ئوڭشاپ كۆرىمىز. ‘Together we’ll try to fix it.’
oltur- ئولتۇر-	continuation within a short period: just now, briefly dwell on, consider, ponder	(108) هوي، سەن بۇ يەردە نېمە قىلىپ ئولتۇرسەن؟ ‘Hey, what are you up to right now? (person is not necessarily sitting) (109) بۇ ئىش توغرىسىدا كۆپ سۆزلەپ ئولتۇرمايمىز. ‘We’ll not dwell on this matter.’
öt- ئۆت-	single occasion: happen once off, this time only, in some ways similar to *qoy-*	(110) ئۆتكەن ئىشلارنى ئەسلەپ ئۆتتۇم. ‘At that moment, I recalled the past events.’
yür- يۈر-	continued, regular, or frequent action: do frequently, regularly, go on	(111) دائىم هاراق ئىچىپ يۈردۇ. ‘He goes on and on drinking alcohol (every day).’

3. Language Usage Notes

3.1 Pronunciation: Contraction of Verbs ending in *-l-(I)p to -p*

You may recall that verbs ending in *l* drop this sound when preceding another syllable with certain consonants, like *bolghan* being pronounced *booghan*, *qilmidi* pronounced *qimmidi*. This ‘unstable’ *l* also drops out in *-(I)p* converbs with the verbs *sal-, bol-, qal-, qil-,* and *kel-*, as follows:

stem	*written*		*pronounced*	*example*
سال-	sélip	سېلىپ	sép~sap	(112) مەن پۇلۇمنى تارتمىغا سېلىپ (سېپ) قويدۇم.
بول-	bolup	بولۇپ	bop	(113) نېمە بولۇپ (بوپ) قالدى.
قال-	qélip	قېلىپ	qép~qap	(114) مەن ئۆيدە قېلىپ (قېپ) قالدىم.
قىل-	qilip	قىلىپ	qip	(115) مەن بۇ ئىشنى قىلىپ (قىپ) قويدۇم.
كەل-	kélip	كېلىپ	kép~kep	(116) ئادىل تۇنۇگۈن كېلىپ (كېپ) كەتتى.

If these *-(I)p* forms are **not followed by an auxiliary verb**, they tend **not to be abbreviated** in speech. In the following example, each of the last verbs of a phrase with *-(I)p* are not abbreviated, whereas those that are second to last are: *mest bolup qélip* becomes *mest bop qélip* (and not **mest bop qép*), and *qilip qoy-* becomes *qip qoy-*:

(117) لەتىپ مەست بولۇپ(بوپ) قېلىپ چوقۇم بىزنى ئاۋارە قىلىپ (قىپ) قويىدۇ.

‘Lätip ended up getting drunk, and will certainly cause us trouble.’

These same verbs drop *l* (that is, change *-l-Ip* to *-p*) with the indefinite (or reported) past tense marker *(i)ptu* (mentioned in footnote 4, and to be introduced in Volume II). So we get:

stem	*written*		*pronounced*
سال-	séliptu	سېلىپ	séptu~saptu
بول-	boluptu	بولۇپ	boptu
قال-	qéliptu	قېلىپ	qéptu~qaptu
قىل-	qiliptu	قىلىپ	qiptu
كەل-	kéliptu	كېلىپ	képtu~keptu

This shortening occurs in the spoken language, and is not normally reflected in the written language.

3.2 The Privative Suffix +*siz* سىز- N+*siz* 'without N, N-less'

When added to a noun, this suffix gives the noun an opposite meaning, which is descriptive and adjectival. The suffix is rather like the English suffix ***'-less.'***

tuz	تۇز	'salt'	tuzsiz	تۇزسىز	'tasteless, insipid'
ish	ئىش	'work, job, matter'	ishsiz	ئىشسىز	'jobless, without work, unemployed'
amal	ئامال	'recourse, way out, method'	amalsiz	ئامالسىز	'without recourse, with no choice, helpless'

This is a productive suffix: new words are often being coined using this suffix. (If you were to try creating some new words yourself by attaching this suffix to any noun, you will either impress or amuse your teacher!) N+*siz* should not be confused with the verbal personal ending -*siz* (as in *barisiz* 'you go'), which only attaches to predicates (i.e. verbs and verb-like things, like *bar-* and *yaxshi* as in *yaxshimusiz*).

3.3 More on the use of Numbers: possessive numerals, telling time, lists and ranges

This lesson's dialogues have examples of the possessive numerals (Num.-Possessive.Endings) 'the Number of us/them' that we learned in Lesson 10.

'The two of us recovered.' ('we two') ئىككىمىز ساقىيىپ قالدۇق. (118)

'The three of us ended up with diarrhea.' ئۈچىمىزنىڭ ئىچى سۈرۈپ قالدى. (119)

Telling time ***sa'et*** **Number 'Number o'clock'; Number** ***sa'et*** **'Number of hours'**

When you **tell the time**, the number on the **hour hand** is said after word ***sa'et*****,** but when estimating or describing a **length of time** the **number of hours** comes before the word ***sa'et*****.**

'It's now one o'clock. (One o'clock has happened.)' سائەت بىر بولدى. (120)

'I waited for him for half an hour.' مەن ئۇنى يېرىم سائەت ساقلىدىم. (121)

Expressing lists and ranges of numbers

Large numbers are said in the same order as in English, but with a pause instead of the *and* (e.g. 'four hundred *and* twenty-six'):

بىر مىڭ ئىككى يۈز سەكسەن ئادەم يىغىنغا قاتناشتى. (122)

'One thousand two hundrend and eighty person participate in the conference.'

To express a time **range** in Uyghur, only a pause (written as a comma) is needed between similar units such as *bir, ikki* 'one or two, one to two':

'For an hour **or** two, s/he reads (a) magazine(s).' بىر، ئىككى سائەت ژورنال كۆرىدۇ. (123)

Time ranges expressed in ordinal numbers (*birinchi, ikkinchi*) take neither pauses nor commas:
'I left (skipped) the first- **and** second-hour lesson.' (124) بىرىنچى ئىككىنچى سائەت دەرستىن چۈشتۈم.

Exercises

Exercise 1

Complete the following by inserting one of the six auxiliary verbs (*baq-, bol-, tur-, qal-, ket-, qoy-*), then have a go at translating them into English. Person and tense suffixes have been provided:

a. قىزىم تۈنۈگۈن بۇ كىتابنى ئون مىنۇت كۆرۈپ ________________

Translation: ________________

b. ئادىلە بۇلتۇر دائىم ئۆيگە كىرىپ________________ باتتى.

Translation: ________________

c. مەن تېخى ئادالەتنى كۆرۈپ ________________

Translation: ________________

d. ـ سىز ئات مىنىپ ________________
ـياق، مەن تېخى ئات مىنىپ ________________

Translation: ________________

____

e. ـ سەن قازانغا تۇز سېلىپ________________ـدۈڭمۇ؟
ـھەئە، تۇز، ماي سېلىپ ________ ________________دۇم.

Translation: ________________

____

f. مەن دەپتەرنى ئۇستەلگە قويۇپ________________ـدۇم ۋە
پۇلۇمنى تارتمىغا سېلىپ________________ـۇپ،
قۇلۇپنى سېلىپ________________ـدۇم،
ئاندىن سۇ ئەكىلىشكە چىقىپ ________________ ـتىم.

Translation: ________________

____

____

____

g. ـلەتىپ ئاپتوبۇسقا چىقىپ ________________ ـتىمۇ؟
ـ ھەئە، لېكىن ئۇ چىقىپ ________________ـىپ، بەش مىنۇتتىن كېيىن يەنە
چۈشۈپ ________________ـتى.
ـراستمۇ؟ نېمە ئۈچۈن؟
ئۇ بىر چامادانىنى ئۇنتۇپ________________ـغەن ئىكەن.
چامادانىنى ئاپتوبۇسنىڭ ئۇستىگە باغلاپ________________ـۇپ،
يەنە ئاپتوبۇسقا چىقىپ________________ـتى.

Translation:____

____

____

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____

____

____

h. قوشنىمىز سابىر تۈگەپ______-پتۇ. ئاڭلىدىڭىزمۇ؟
-ھەئە، دادام ھازىر ماڭا ئېيتىپ______-دى.
-ۋەلى ئۇقامدۇ؟
- ئۇقمايدىغۇ دەيمەن. مەن ئۇنىڭغا دەپ______-اي.

Translation:____

____

____

____

i. -تۈنۈگۈن سىلەر ئادىل بىلەن سوقۇشۇپ ______-دىڭلارمۇ؟
-ھەئە، ئادىلنى كىم ئۇرۇپ ئاغرىتىپ ______-دى.
- ھېچكىم ئۇرمىدى، بىراق سەتلىشىپ______-دۇق.
مۇناسىۋىتىمىزمۇ بۇزۇلۇپ ______-تى.

Translation:____

____

____

____

j. مەن تۈنۈگۈن ئاينۇرنىڭ ياتىقىدا خەنزۇچە - ئۇيغۇرچە چوڭ لۇغەتنى كۆرۈپ______-تىم.
- لۇغەت ئاينۇرنىڭكى ئەمەس. ئۇ كونى كۇتۇپخانىدىن ئېلىپ ______-دى.

Translation:____

____

k. مەن بۇ كۆلۈچنى ئاغىنەمدىن ئېلىپ______-دۇم.
بىراق ھازىرغىچە ئۇنى ئانچە ئىشلىتىپ______-مىدىم.

Translation: ____

____

l. ئاشخانامدا شېكەر تۈگەپ ______. -تى.
شۇڭا مەن دۇكاندىن ئۈچ كىلو ئېلىپ______ -دىم.

Translation:____

____

m. مەن ناۋاينىڭ نېنىنى تۇتۇپ ______-تىم.
لېكىن ئۇ ماڭا قاراپ مەندىن رەنجىپ______-دى.

Translation:____

____

n. ساياھەتكە بېرىشقا تەييارلىق قىلىپ____________ـدىڭلارمۇ؟
ـ ئاز قالدى. تېخى كىيىم-كېچەكلىرىمىزنى چامادانغا سېلىپ____________ـمىدۇق.

Translation:____
____

o. بۇ ئاشخانىنىڭ ئېشىنى ياخشى كۆرمەمسەن؟
ـئانچە ئەمەس. ئۇ تۇزسىز بولۇپ____________ـېپتۇ.
بىراق ئازراق يەپ____________ـتىم.
ـ ئۇلارنىڭ پىۋىسىچۇ؟
ـ پىۋا سوغۇق ئەمەس ئىكەن، لېكىن يەنە ئازراق ئىچىپ____________. ـدۇم.

Translation:____
____
____
____
____

Exercise 2

Choose which form to insert into the parentheses; in each sentence, there is one best answer.

1. يامغۇر يېغىپ ( ) دەرھال ئۆيگە قايتايلى.
كەتتى بولدى تۇردى قويدى

2. ئۇ بەك نازۇك، چاقچاق قىلىپ ( ) لا ، خاپا بولۇپ كەتتى.
كەتسەم تۇرسام قويسام بولسام

3. بىز بارالمىساق، سىز بولسىڭىزمۇ كېلىپ بىزنى يوقلاپ ( ).
بېقىڭ تۇرۇڭ يۈرۈڭ بولۇڭ

4. سوغۇق سۇ ئىچمەڭ، ئاغرىپ ( ) .
بولىسىز قويىسىز تۇرىسىز قالىسىز

5. ۋاقتى ئۆتكەن سۈتنى ئىچمەڭ، سىزنى ئاغرىتىپ ( ).
بولىدۇ قويىدۇ تۇرىدۇ قالىدۇ

6. مەن ماقالىڭىزنى باشتىن ئاخىرغىچە تەپسىلى كۆرۈپ ( ) ، بەك ياخشى يېزىپسىز.
قويدۇم تۇردۇم كەتتىم چىقتىم.

7. پۇتبول مۇسابىقىسىدە غۇلجا كوماندىسى ئۇتۇپ ( ) .
قالدى كەتتى چىقتى باقتى

8. مېھمانلارنىڭ ھەممىسى كېلىپ ( )، ئەمدى چاي تارتايلى.
تۇدى كەتتى قويدى بولدى.

9. سز ئېنگلىز تىلىنى ئۆگىنىپ ( ) قانچىلىك ۋاقىت بولدى.
كەتكىلى قويغىلى كەلگىلى باققىلى

10. مۇئەللىم ئوقۇغۇچىلارنىڭ سورىغان سوئاللىرىغا بىرمۇ-بىر جاۋاب بېرىپ ( ).
سالدى ئۆتتى كەتتى قويدى

11. ئۇ دائىم بەك خوشال، قاچانلا كۆرسەڭ ، كۈلۈپلا ( ).
يۈردۇ قالدۇ قويدۇ باقدۇ

12. ئۇ بۇرۇن بىزنىڭ ئۆيگە كېلىپ ( ) ،ھازىر ئانچە كەلمەيدۇ.
باقاتتى تۇراتتى قالاتتى يۈرەتتى

13. خاپا بولماي، 5 مىنۇت ساقلاپ ( ) ، مۇلازىمەتچى ھازىرلا كېلىدۇ.
بېقىڭ تۇرۇڭ كۆرۈڭ قېلىڭ

14. چىشىم ئاغرىپ ئىششىپ كەتكىلى ( ).
قالدى باقتى يۈردى تۇردى

15. مەن بۇ ماقالىنى بۈگۈن كۆرۈپ ( ) كېرەك.
قېلىشىم تۇرۇشۇم بولۇشۇم يۈرۈشۈم

Uyghur-English vocabulary

Arranged according to Latin-script alphabetization; the right-hand column reference the first lesson in which the word appeared. Stressed syllables are underlined; when two stressed syllables appear, the second (rightmost) syllable receives primary stress unless otherwise indicated.

Latin-script Uyghur	English	Arabic-script Uyghur	Less.
a’ile	family, kin, household	ئائىله	13
Abduraxman	Abdurahman (male name); God’s merciful servant	ئابدۇراخمان	4
Abdurishid (Abdureshid)	Abdurishid (male name; pron. and also sometimes spelled *Abdirishit*)	ئابدۇرىشىد (ئابدۇرەشىد)	15
Abliz	Abliz (male name); servant of God	ئابلىز	1
ach- (échish) [+ni]	open; uncover, unpack; turn on	ئاچ- (ئېچىش)	12
achchiqlan- (achchiqlanmaq, achchiqlinish)	be annoyed, irritated	ئاچچىقلان- (ئاچچىقلانماق، ئاچچىقلىنىش)	7
achiq- [+ni]	bring out, take out, take away (< *élip chiq-*)	ئاچىق-	15
adash	pal, dear friend, chum (address term; used by youth)	ئاداش	9
adem	man, person	ئادەم	1
adette	usually, normally	ئادەتته	4
Adil	Adil (male name); righteous, just	ئادىل	1
Adile	Adilä (female name); righteous, just	ئادىله	5
Adiljan	Adiljan (male name); righteous soul	ئادىلجان	5
Afriqa	Africa (place name)	ئافرىقا	2
aghdur- [+ni]	turn over, till; turn out; overturn	ئاغدۇر-	14
aghine	close friend, pal, buddy (used by males)	ئاغىنه	9
aghri-	hurt, ache, be painful, be ill, be sore	ئاغرى-	15
aghrip qal-	get sick, become ill, fall ill	ئاغرىپ قال-	12
aghrip yat-	lie sick in bed	ئاغرىپ يات-	15
aghriq	illness, sickness, pain, ailment; patient	ئاغرىق	12
aghrit- [+ni]	hurt, cause pain, injure	ئاغرىت-	15
aka	elder brother; (address) Uncle, Sir	ئاكا	8
al- (almaq, élish) [+ni]	get, take, obtain, buy	ئال- (ئالماق، ئېلىش)	3
ald	front	ئالد	11
aldi bilen	firstly, first of all	ئالدى بىلەن	14
aldin	ahead of time, beforehand	ئالدىن	14

aldirash	busy, in a rush	ئالدىراش	8
Aliye	Aliyä (female name)	ئالىيە	1
alma	apple	ئالما	5
Altay	Altay (region and city in northern. Xinjiang)	ئالتاي	10
alte	six	ئالتە	6
amal	resource, way out, method	ئامال	15
amalsiz	without recourse, with no choice	ئامالسىز	15
ambur	pliers, pincers, tongs, forceps	ئامبۇر	15
Amérika (primary stress on first syllable)	America (place name); usually = United States	ئامېرىكا	2
Amérikiliq	American; U.S. citizen	ئامېرىكىلىق	5
Amine	Aminä (female name), faithful	ئامىنە	14
amraq [+GA]	fond, dear, beloved	ئامراق	13
anche	(not) very, (not) much (used only with negative)	ئانچە	2
anche-munche	more or less, somewhat, occasionally, at times	ئانچە- مۇنچە	15
andin kéyin	and then, after that	ئاندىن كېيىن	6
angla- (anglimak, anglash)[+ni]	listen, hear	ئاڭلا- (ئاڭلىماق، ئاڭلاش)	4
apa	mother, mom (northern Xinjiang vernacular)	ئاپا	8
apar- (aparmaq, apirish) [+ni]	take away, take along (< *elip bar-* 'take+go')	ئاپار- (ئاپارماق، ئاپىرىش)	8
apélsin	orange; tangerine (CIS: apél′sin)	ئاپېلسىن	5
apirip ber- [+ni]	take (for another's benefit)	ئاپىرىپ بەر-	8
apla	oh, gosh! oh, dear! (expresses dismay)	ئاپلا	15
aptap	sunshine, sunlight	ئاپتاپ	14
aptobus (pron. *aptowus*)	bus, public coach	ئاپتوبۇس	9
aq	white	ئاق	2
aq tashliq zhurnal	magazine with a white cover	ئاق تاشلىق ژۇرنال	2
aran	just, hardly, scarcely, with difficulty	ئاران	15
ariliq	space between, interval, clearance, gap	ئارىلىق	12
ariyet al- [+ni] [+Din]	borrow	ئارىيەت ئال- (~ئالماق، ~ئېلىش)	7
ariyet ber- [+ni] [+GA]	lend	ئارىيەت بەر- (~بەرمەك، ~بېرىش)	7
arqiliq	via, through, by way of (Postposition)	ئارقىلىق	9
arzu	hope, wish, expectation	ئارزۇ	9
arzu qil-	hope, wish, expect	ئارزۇ قىلىش	9

asan	easy	ئاسان	9
ash	food, meal	ئاش	15
ash- (éshish) [+ni]	increase; exceed; leftover, remaining	ئاش-	14
ashqan	leftover, extra	ئاشقان	14
ashqan pul	extra money, change	ئاشقان پۇل	14
ashu	that one (far from speaker)	ئاشۇ	1
Asiya	Asia	ئاسيا	15
Asiye	Asiyä (female name)	ئاسيه	15
ast	bottom, lower part; (Postposition) below, underneath	ئاست	8
asta	slow, tardy; gently; behind schedule	ئاستا	9
asta-asta	slowly, gradually	ئاستا-ئاستا	13
at	horse	ئات	8
ata-ana	parents; mother and father	ئاتا - ئانا	8
atmish	sixty	ئاتمىش	9
aware	bother, trouble, hardship, inconvenience	ئاۋاره	15
aware bol-	be bothered, be inconvenienced	ئاۋاره بول-	15
aware qil-	be a burden, impose, be a pest, cause trouble	ئاۋاره قىل-	15
awaz	sound, voice	ئاۋاز	8
Awstiraliye	Australia (CIS: *avstraliya*)	ئاۋستىرالىيه	12
awu	that one (very far from speaker)	ئاۋۇ	1
awwal	before, prior, previous; beforehand, formerly	ئاۋۋال	15
axsham	last night, evening	ئاخشام	6
ay	month; moon	ئاي	10
ayagh	shoe, pair of shoes; foot; leg; base, end	ئاياغ	3
ayal (ayalim, ayali)	woman; wife; lady	ئايال	2
Aygül	Aygül (female name); moonflower	ئايگۈل	3
aylan- (aylinish) [+ni]	revolve, go round; wander, tour; change, turn (into)	ئايلان- (ئايلىنىش)	14
Aynur	Aynur (female name); moonlight	ئاينۇر	2
az	few	ئاز	7
az qal-	soon, almost	ئاز قال-	15
Azade	Azadä (female name); freedom	ئازاده	8
azraq	less, fewer, fairly little, fairly few	ئازراق	15
bagh	orchard	باغ	6
baghche	garden, park	باغچه	13

baghla- (baghlimaq) [+ni]	tie up, bind	باغلا- (باغلىماق)	15
baha	price, cost, value, worth	باھا	13
bahar	spring; late spring; sprouting season	باھار	10
bala	child	بالا	1
baldur	early, soon	بالدۇر	14
banan	banana	بانان	5
banka	bank	بانكا	13
baq- (béqish) [+ni]	nurture, bring up, rear; (aux.) attempt to, do a little	باق- (بېقىش)	15
bar- (barmaq, bérish) [+GA]	go (and arrive); (aux) progressing	بار- (بارماق، بېرىش)	3
bas- (bésish) [+ni]	press, print; load, cover; oppress	باس- (بېسىش)	13
bash	head, top; beginning; chief, leader	باش	15
bashla- (bashlimaq) [+ni]	start, begin	باشلا- (باشلىماق)	14
bashlan- (bashlanmaq, bashlinish)	begin, start; be lead	باشلان- (باشلىماق، باشلاش)	9
bashlanghuch	primary, initial, elementary, beginning	باشلانغۇچ	10
bashqa	other, another	باشقا	5
bashqiche	differently, on the contrary	باشقىچە	13
batur	brave, heroic; hero; Batur (male name)	باتۇر	12
bazar (pronounced *bazaa*)	market; commercial district; shopping area	بازار	3
bazargha bar-	go shopping	بازارغا بار-	3
beden	human body; constitution	بەدەن	13
bek	very, quite	بەك	2
béket	station, stop	بېكەت	14
békit- [+ni]	attach; fix up, arrange	بېكىت-	12
bélet	ticket, coupon, voucher	بېلەت	9
béliq	fish	بېلىق	8
béliqchi	fisherman	بېلىقچىلىق	8
béliqchiliq	fisheries	بېلىقچىلىق	8
belkim	perhaps, maybe, possibly, seemingly	بەلكىم	8
ber- (bermek, bérish) [+ni,+GA]	give; (aux.) for someone else's benefit, continuation, unconstrained	بەر- (بەرمەك، بېرىش)	4
besh	five	بەش	6
Béyjing	Beijing (capital city of China)	بېيجىڭ	9
bezi	some, certain	بەزى	5
bezide (bezi +*DA*)	sometimes (first syllable has primary stress)	بەزىدە	5
bil- (bilmek, bilish) [+ni]	know, understand	بىل- (بىلمەك، بىلىش)	4

bilen	with, by, about	بىلەن	2
Bilqiz	Bilqiz (female name)	بىلقىز	9
bina (binayim, binasi)	building, office block	بىنا (بىنايىم، بىناسى)	8
bir	one, once; a	بىر	1
birqanche	some, several, a number of	بىرقانچە	5
biraq	but, however	بىراق	2
birge	together, united (< *bir* 'one')	بىرگە	4
birinchi	first	بىرىنچى	6
birlik	unity, oneness; (ling.) singular	بىرلىك	15
birnechche	some, several, a number of	بىرنەچچە	5
biz	we	بىز	3
boghaltir	accountant, bookkeeper	بوغالتىر	8
boghaltirliq	accounting, bookkeeping	بوغالتىرلىق	8
bol- (bolmaq, bolush)	become, be; be possible, permissible; (aux.) completion, accomplishment	بول- (بولماق، بولۇش)	7
bolaq	bundle, package, e.g. paper cone (t.M)*	بولاق	10
boran	storm, windstorm, sandstorm, gale, hurricane	بوران	10
bowa	grandfather, grandpa (northern Xinjiang)	بوۋا	8
boway	elderly man, elder, gentleman; (address) Sir!	بوۋاي	8
böl- [+ni]	divide, partition; sever; share	بۆل-	13
bölüm	section; department, office	بۆلۈم	12
bu	this (close to speaker)	بۇ	1
bughday	wheat	بۇغداي	14
bultur	last year	بۇلتۇر	11
Burhan	Burhan (male name); evidence (of faith)	بۇرھان	9
burun	before, earlier [+Din]; prior, previous; nose	بۇرۇن	4
buyan [+Din]	since, ever since	بۇيان	15
buzul-	be broken, destroyed, damaged, ruined; go bad, be corrupted	بۇزۇل-	15
bügün	today	بۈگۈن	4
chach- (chéchish) [+ni]	scatter, spill out, dissipate, emit	چاچ- (چېچىش)	15
chamadan	suitcase	چامادان	15
chamghur	turnip, short white root vegetable (=*turup*)	چامغۇر	14
chapan	jacket, light coat; caftan	چاپان	8
chaqir- (chaqirmaq, chaqirish) [+ni]	invite, call over	چاقىر- (چاقىرماق، چاقىرىش)	7

charshenbe	Wednesday (primary stress on first syll.)	چارشەنبە	6
charwichiliq	animal husbandry	چارۋىچىلىق	11
chataq	problem, trouble, nuisance; lateral branch; Too bad!	چاتاق	15
chay	tea; (tea) party	چاي	13
chéchek	tree blossom, bloom; smallpox	چېچەك	15
chéniq- [+ni]	train, exercise	چېنىق-	13
cheshle- (cheshlimek) [+ni]	pile up, heap up (grain)	چەشلە- (چەشلىمەك)	14
chet	side, fringe, margin	چەت	12
chet el ~ chet'el	foreign country	چەت ئەل ~ چەتئەل	12
chet ellik ~ chet'ellik	foreigner, alien; foreign, overseas	چەتئەللىك ~چەت ئەللىك	12
chiq- (chiqmaq, chiqish)	emerge, ascend; exit, leave; be acquired; blow (wind); (aux.) thoroughness	چىق- (چىقماق، چىقىش)	6
chirayliq	pretty, lovely; nicely	چىرايلىق	9
choka	chopsticks	چوكا	1
chong	big, large; advanced (in age)	چوڭ	2
choqum	certainly, undoubtedly, definite, for sure	چوقۇم	10
chünki	because	چۈنكى	9
chüsh	noon, midday	چۈش	4
chüsh- (chüshmek, chüshüsh)	descend, fall, go down, drop, get off, leave, finish, be built, accommodate	چۈش- (چۈشمەك، چۈشۈش)	6
chüshenche	understanding, concept; annotation; opinion	چۈشەنچە	9
chüshendür- [+ni] (chüshendürmek, chüshendürüsh)	explain	چۈشەندۈر- (چۈشەندۈرمەك، چۈشەندۈرۈش)	5
chüshlük	midday, noon (adj., abstract n.)	چۈشلۈك	15
chüshtin burun	morning; second half of the morning	چۈشتىن بۇرۇن	4
chüshtin kéyin	afternoon	چۈشتىن كېيىن	4
da'im	always, often, frequently	دائىم	9
dada	father, daddy (N. Xinjiang)	دادا	8
dashö	university (cf. uniwérsitét)	داشۆ	8
dawala- (dawalimaq) [+ni]	treat, cure	داۋالا- (داۋالىماق)	15
dawalash	treatment, cure, remedy, therapy	داۋالاش	12
dawamlash- [+ni]	last, continue	داۋاملاش-	13
de- (démek, déyish)	say, speak; (aux.) quotative	دە- (دېمەك، دېيىش)	3
déhqan (pronounced *dihan*)	farmer, agriculturalist, peasant, farm worker	دېھقان	8
déhqanchiliq	farming, agriculture	دېھقانچىلىق	8

del	precisely, exactly	دەل	14
dem	breath; breather, rest, break; moment	دەم	4
depter	notebook, exercise book	دەپتەر	1
derex	tree	دەرەخ	13
ders	lesson, class, lecture	دەرس	4
ders angla-	attend class (*angla-* 'listen')	دەرس ئاڭلا-	4
ders öt-	teach class, give a class (*öt-* 'pass')	دەرس ئۆت-	4
derslik	pedagogical, pertaining to school	دەرسلىك	7
derslik kitab	school workbook, exercise book	دەرسلىك كىتاب	7
derya	river	دەريا	10
deslepte	at first, initially, originally	دەسلەپتە	15
di'alog	dialogue	دىئالوگ	6
Dilber	Dilbär (female name)	دىلبەر	15
Dilyar	Dilyar (male name); soulmate	دىليار	5
diqqet	care, caution, attention, alertness	دىققەت	14
diqqet qil-	take care, pay attention, be alert	دىققەت قىل-	14
dölet	country, nation	دۆلەت	8
dolqun	Dolqun (male name); wave	دولقۇن	7
doppa	skullcap	دوپپا	3
dora (pronounced *dara*)	medicine, medication, remedy, pills, elixir	دورا	15
dora ich-	take medicine	دورا ئىچ-	15
doxtur	doctor, physician ("western")	دوختۇر	12
doxturxana	hospital, clinic, infirmary	دوختۇرخانا	12
drama	drama, stage play (formerly *dirama*)	دراما	6
dukan	small shop, kiosk, market stall	دۇكان	10
düshenbe	Monday	دۈشەنبە	6
echüsh- [+ni]	bring down, take and alight, bring off (< *élip chüsh-*)	ئەچۈش-	15
edebiyat	literature, *belles-lettres*	ئەدەبىيات	4
ehwal	circumstance, condition, situation, state	ئەھۋال	8
eket- (ekitish) [+ni]	take away, carry away, take out (< *élip ket-*)	ئەكەت- (ئەكىتىش)	15
ekir-	bring in(doors), fetch in, carry in (< *élip kir-*)	ئەكىر-	15
el	land, country	ئەل	12
ellik	fifty	ئەللىك	9
elwette	certainly, of course	ئەلۋەتتە	13

emdi	just now, recently, so now	ئەمدى	7
emes	is not, not being (nominal negation)	ئەمەس	1
emgek	work, labor	ئەمگەك	13
emise	then, if that is so, in that case	ئەمىسە	3
emma	but	ئەمما	2
endishe	worry, care, anxiety	ئەندىشە	15
endishe qil-	worry, be anxious	ئەندىشە قىل-	15
ene	look there!, hey look at that!	ئەنە	7
eng	most (superlative)	ئەڭ	2
Enwer	Änwär (male name); shining	ئەنۋەر	4
epsuslinarliq	pitiful, regrettable	ئەپسۇسلىنارلىق	15
Erkin	Ärkin (male name); free, liberty	ئەركىن	1
erzan	inexpensive, cheap	ئەرزان	9
erzi- (erzimek, erzish) [+GA]	deserve, be worthwhile, be worthy of	ئەرزى- (ئەرزىمەك، ئەرزىش)	8
es (ésim, ési)	memory, recollection	ئەس (ئېسىم ، ئېسى)	12
esker	soldier	ئەسكەر	11
eski	bad, morally bad	ئەسكى	2
esle- (eslimek) [+ni]	remember, recollect, recall, bear in mind, miss	ئەسلە- (ئەسلىمەك)	15
et- (etmek, étish) [+ni]	do, make; cook, prepare food	ئەت- (ئەتمەك، ئېتىش)	3
ete	tomorrow	ئەتە	3
etigen	morning, dawn early morning (before work or school); early, premature	ئەتىگەن	6
etigenlik	morning (Adj.)	ئەتىگەنلىك	14
etisi	next day, day after	ئەتىسى	15
etiyaz	spring, early spring; thawing season	ئەتىياز	10
etwirke	screwdriver	ئەتۋىركە	15
ewet- [+ni]	send, dispatch	ئەۋەت-	11
échil- (échilmaq)	be opened, be cleared	ئېچىل- (ئېچىلماق)	15
éghiz (aghzim, aghzi)	mouth, opening; (M.) mouthful, room of	ئېغىز (ئاغزىم، ئاغزى)	8
éghizliq	consisting of...rooms (excl. kitchen, bathroom)	ئېغىزلىق	13
égiz (pron. *igiz*)	tall, high (people, things)	ئېگىز	2
éléktir	electricity, electric, electrical	ئېلېكتىر	15
éléktronluq	electronic	ئېلېكترونلۇق	11
élip kel- [+ni]	fetch, get and bring (back); (al- 'take' + kel- 'come')	ئېلىپ كەل-	8

éniq	clear, clearly, precise, accurate, definite	ئېنىق	5
ériq	ditch, irrigation channel	ئېرىق	14
éyt- (éytmaq, éytish) [+ni]	tell, recount	ئېيت- (ئېيتماق، ئېيتىش)	7
fakultét	university department, faculty	فاكۇلتېت	4
gazir	watermelon snack seeds	گازىر	10
gep	talk, words, speech	گەپ	7
gep qil-[+GA]	talk	گەپ قىل-	11
Gérmaniye	Germany	گېرمانىيە	11
gézit	newspaper	گېزىت	1
Ghalib	Ghalip (male name); triumphant, victorious	غالىب	8
ghem-qayghu	worry, sorrow, concern	غەم- قايغۇ	15
ghem-qayghugha pat-	be miserable, to sink into sadness	غەم-قايغۇغا پات	15
gherb	west; occident	غەرب	10
gherbiy	western, westerly, occidental	غەربىي	10
Ghulja	Ghulja (city and area in northwestern Xinjiang; =Yining 伊宁 city,Yili 伊黎 area)	غۇلجا	6
gimnastika	gymnastics, exercises (-*nas*- has stronger stress)	گىمناستىكا	6
gösh	meat, flesh	گۆش	9
gram	gram (unit of weight)	گرام	10
grammatika	grammar (-*ma*- has stronger stress)	گرامماتىكا	3
gül	flower, flowering plant	گۈل	5
Güli	Güli (female name)	گۈلى	10
hajet	need, necessity, urge	ھاجەت	15
hajetxana	toilet, lavatory, W.C., washroom	ھاجەتخانا	15
Hakimjan	Hakimjan (male name), ruler	ھاكىمجان	14
hal (halim, hali)	condition, state; strength, energy	ھال (ھالىم، ھالى)	12
haraq	alcohol, liquor, strong spirits	ھاراق	15
hawa	weather; atmosphere, sky, air	ھاۋا	10
hawa buzul-	weather goes bad	ھاۋا بۇزۇل-	15
hawa échil-	weather clears up	ھاۋا ئېچىل-	15
hayat	living, life; alive	ھايات	10
hazir	now, immediately; presently, nowadays	ھازىر	4
hazirche	just now, for the time being	ھازىرچە	13
hazirla	just now	ھازىرلا	15
hazirqi	present, current, modern	ھازىرقى	11

he!	‘oh! ah!’ (expresses surprise or realization)	ھە!	15
he’e	yes, uh-huh	ھەئە	1
héch (pronounced *hich*)	(none/no)... whatsoever, (none/no)... at all	ھېچ	14
héch yer + [Vneg]	nowhere, anywhere	ھېچ يەر	14
héchkim	nobody, no one	ھېچكىم	5
héchqisi yoq	don’t mention it, you’re welcome (~*héch gep yoq*)	ھېچقىسى يوق	15
hede	elder sister; (address: Auntie)	ھەدە	10
hel	solution	ھەل	12
hel qil-	solve, resolve	ھەل قىل-	12
hem	also, too, plus	ھەم	2
hemme	all, every	ھەممە	8
hepte	week	ھەپتە	6
heq (heqqim, heqqi)	truth, justice; reward, fee, payment	ھەق (ھەققىم، ھەققى)	12
heqqide	about, regarding, pertaining to	ھەققىدە	12
her	each	ھەر	7
her da’im	always, frequently, constantly, invariably	ھەر دائىم	13
herp	letter, character, glyph	ھەرپ	4
hésapla- (hésaplash)	calculate, count, compute	ھېساپلا- (ھېساپلاش)	11
hey	hey! (expresses surprise)	ھەي	14
heyde- (heydimek) [+ni]	drive, steer; expel, drive out	ھەيدە-	13
hikaye	story	ھېكايە	7
hökümet	government, administration	ھۆكۈمەت	10
hoy!	Hey!	ھوي!	11
ich	inside, inner part; (Postp.) within, including	ئىچ	8
ich sür-	have diarrhea, have the runs	ئىچ سۈر-	15
ich- [+ni]	drink, consume, eat (soup)	ئىچ-	14
idare	workplace, office, agency, work unit	ئىدارە	13
ijare	rent, lease; rented, leased	ئىجارە	13
ijarige al-	rent, lease	ئىجارىگە ئال-	13
iken	is (apparently, it seems...); indirectly known by speaker, unsubstantiated	ئىكەن	12
ikki	two	ئىككى	3
ikki éghizliq öy	two-room apartment or house	ئىككى ئېغىزلىق ئۆي	13
ikkinchi	second	ئىككىنچى	6
iltimas	application, formal request	ئىلتىماس	12

iltimas qil-	apply, make an application	ئىلتىماس قىل-	12
iman	faith; trust, confidence	ئىمان	14
imtihan	examination, academic test	ئىمتىھان	4
imtihan al-	give an exam, examine (*al-* ‘take’)	ئىمتىھان ئال-	4
imtihan ber-	take an exam (*ber-* ‘give’)	ئىمتىھان بەر-	4
In’gliz	English; English (person), British (person)	ئىنگلىز	1
In’glizche	English language; in the English manner	ئىنگلىزچە	1
ini	younger brother	ئىنى	8
insan	human being, humankind, *homo sapiens*	ئىنسان	11
iqtisad	economy, finance	ئىقتىساد	13
iqtisad qil-	save, economize	ئىقتىساد قىل-	13
iqtisadiy	economic, financial	ئىقتىسادىي	13
ish	work, job; matter, affair, thing	ئىش	3
ishkap	cupboard, cabinet	ئىشكاپ	8
ishle- (ishlimek, ishlesh)	work	ئىشلە- (ئىشلىمەك، ئىشلەش)	3
ishlet- (ishlitish) [+ni]	use, employ, engage, utilize	ئىشلەت-	13
ishsiz	unemployed, without work	ئىشسىز	15
ishtan	trousers	ئىشتان	11
ishxana	office, workroom	ئىشخانا	14
isim (ismim, ismi)	name; noun	ئىسىم (ئىسمىم، ئىسمى)	1
israp	waste, extravagance (~ *bol-*, *qil-*)	ئىسراپ	15
issi-	get hot, warm up	ئىسسى-	15
issiq	hot, warm; heat, high temperature; feverish	ئىسسىق	10
istakan	glass, drinking glass (CIS: *stakan*)	ئىستاكان	1
istansa	station, terminal	ئىستانسا	9
it (pronounced *isht*)	dog	ئىت	7
izde- (izdimek, izdesh) [+ni]	search, look for	ئىزدە- (ئىزدىمەك، ئىزدەش)	3
jabduq	furniture, gear, equipment, utensils; preparation, arrangement	جابدۇق	10
jan	soul, life; dear, beloved	جان	10
jawab	answer, reply	جاۋاب	12
jay	place, location; residence, abode	جاي	10
jehet	aspect, perspective, point of view, side	جەھەت	13
Jemile	Jemilä (female name)	جەمىلە	9
jenub	south	جەنۇب	10

jenubiy	southern, southerly	جەنۇبىي	10
jiger	liver	جىگەر	15
jiger késili	hepatitis	جىگەر كېسلى	15
jiq	much, many, lots	جىق	8
jiyen (oghul)	nephew	جىيەن (ئوغۇل)	15
jiyen qiz	niece	جىيەن قىز	15
joza	table, workbench (= *üstel*)	جوزا	15
jüme	Friday	جۈمە	6
Junggo	China, People’s Republic of China	جۇڭگو	9
Junggoluq	Chinese citizen (PRC usage)	جۇڭگولۇق	10
jüp	pair, couple	جۈپ	10
kadir	official, administrator, functionary, managerial worker	كادىر	13
kala	cow, ox, bovine	كالا	14
Kanada	Canada (place name)	كانادا	intro
kawap	kebab, barbequed meat with spices	كاۋاپ	15
kech	late	كەچ	14
kech (pronounced *kesh*)	evening, dusk; late; tardy	كەچ	6
kéche	night; period from bedtime until next morning	كېچە	6
kéchik-	be late, be delayed	كېچىك-	15
kechür- [+ni]	forgive, pardon; experience, undergo	كەچۈر-	11
kel- (kelmek, kélish)	come, approach; arrive; (aux.) persistence	كەل- (كەلمەك، كېلىش)	4
kéler	next, forthcoming	كېلەر	9
kelgüsi	future	كەلگۈسى	9
kempüt (pron. *kempit*)	sweets, candy	كەمپۈت	10
kepke	billed flat cap (as worn in Ghulja/Ili)	كەپكە	3
kérek	necessary, required	كېرەك	8
késel	illness, disease, sickness, disorder; patient	كېسەل	15
kesip (kespim, kespi)	specialization, specialty; subject, major	كەسىپ	11
kesle- (keslimek) [+ni]	chop, cut (e.g. timber, in equal lengths)	كەسلە- (كەسلىمەك)	14
ket- (ketmek, kétish)	leave, depart, go away; spend; (aux.) change; unforeseen, accidental, intensive	كەت- (كەتمەك، كېتىش)	6
kéyin [+Din]	after, later, following	كېيىن	4
kichik	small, little	كىچىك	1
kilo	kilo, kilogram	كىلو	5

kilométr (*kilométir*)	kilometer (common nonstand. spelling: *kilométir*)	كىلومېتر (كىلومېتىر)	5
kim	who?	كىم	1
kino	film, movie	كىنو	5
kinoxana	cinema, movie theatre	كىنوخانا	5
kir	laundry, dirty clothes or linen	كىر	7
kir- [+GA]	enter	كىر-	11
kirim	income	كىرىم	13
kishi	person	كىشى	11
kitab	book	كىتاب	1
kitabxana	bookstore, bookshop (CIS ‘library’)	كىتابخانا	15
kiyim	clothing, garments	كىيىم	8
kiyim-kéchek	clothing and personal attire, apparel	كىيىم-كېچەك	15
kocha	street, neighborhood side road	كوچا	15
kompyutér	computer	كومپيۇتېر	11
kona	old (said of inanimate objects)	كونا	2
kona yéziq	old script; Arabic-script Uyghur	كونا يېزىق	9
koy	unit of Chinese currency (*kuai* = Ch. *yuan*)	كوي	5
kök	blue, turquoise, azure	كۆك	2
kön- [+GA]	adjust, become accustomed; agree	كۆن-	13
köngül (könglüm, köngli)	heart; feelings, emotions, spirit	كۆڭۈل (كۆڭلۈم، كۆڭلى)	8
köngül ach-	have fun, enjoy oneself	كۆڭۈل ئاچ-	13
köngül böl-	feel concern, care about	كۆڭۈل بۆل-	13
köp	much, many	كۆپ	7
köpinche	frequently, often; usually, generally	كۆپىنچە	7
köpinchisi	most of them	كۆپىنچىسى	7
kör- (körmek, körüsh) [+ni]	see, look; read, meet; consider; (aux.) tentative	كۆر- (كۆرمەك، كۆرۈش)	4
körset- (körsitish) [+ni]	show, demonstrate, point out	كۆرسەت- (كۆرسىتىش)	15
körüsh-	meet, see each other (< *kör-*)	كۆرۈش-	12
köy-	burn, catch fire, scorch, glow	كۆي-	15
köz	eye, eyes	كۆز	8
közqarash	viewpoint, opinion	كۆزقاراش	12
Kucharliq	person from Kuchar (city in south-central Xinjiang, Ch. Kuch 俄 库车)	كۇچارلىق	8
kuluch	wrench, spanner	كۇلۇچ	15
kül-	laugh, smile	كۈل-	15

kün	day; sun	كۈن	3
küt- [+ni]	wait, expect; look after (guests), entertain	كۈت-	14
kütüpxana	library	كۈتۈپخانا	7
kütüsh öyi	waiting room	كۈتۈش ئۆيى	14
küz	autumn, fall season	كۈز	10
küzgi	autumnal, autumn-planted	كۈزگى	14
laza	chili pepper	لازا	14
lazim	obligatory, needed	لازىم	12
lékin	but	لېكىن	2
lengmen (pron. *leghman*)	leghman (dish of noodles and meat sauce)	لەڭمەن	2
lénta	tape, ribbon, film	لېنتا	13
Letipe	Lätipä (female name); kind, gracious	لەتىپە	14
lughet	dictionary	لۇغەت	1
ma'ash (pron. *maash*)	salary, wages, earnings	مائاش	13
magizin	department store, large shop	ماگىزىن	9
mahir	clever, skillful, gifted, dexterous, agile	ماھىر	13
Mahire	Mahirä (female name); clever	ماھىرە	4
mana	Look at this!, Behold, here it is!	مانا	8
mang- (mangmaq, méngish)	go; walk; work, run, operate (machine)	ماڭ- (ماڭماق، مېڭىش)	9
manta	manta; steamed dumplings	مانتا	2
maqale	article, academic or journalistic article	ماقالە	15
maqul	Alright! Agreed!	ماقۇل	3
marozhni	ice cream	ماروژنى	14
mashina	vehicle, car; machine	ماشىنا	9
mashinichi	tailor (cf. *mexanik* 'mechanic')	ماشىنچى	11
mashinichiliq	tailoring, machine sewing	ماشىنچىلىق	8
matématika	mathematics	ماتېماتىكا	4
mawu	this one (for objects)	ماۋۇ	1
may	oil, fat, grease; petroleum, gasoline; battery cell; face cream	ماي	15
mektep	school, college, institute; religious school	مەكتەپ	3
melum	known, clear, obvious; certain, particular	مەلۇم	15
men	I	مەن	3
ménge	brain, mind	مېڭە	11
méningche	in my view, according to me	مېنىڭچە	9

Meryem	Märyäm (female name)	مەريەم	1
meshq	exercise, practice (mental or physical) (CIS: *meshiq*)	مەشق	4
meshq qil-	practice, do exercises	مەشق قىل-	4
mesile	problem, question, difficulty, dilemma	مەسىلە	12
mesilen	for example	مەسىلەن	13
mest (pronounced *mes*)	drunk, intoxicated	مەست	15
méwe	fruit, fruit and nuts	مېۋە	5
méwe-chéwe	fruits and nuts	مېۋە-چېۋە	10
mewsum	semester	مەۋسۇم	12
meydan	field, open square, sports ground, arena	مەيدان	6
meyli	OK, all right, never mind, whatever	مەيلى	14
meyli … meyli	whether … or …	مەيلى. . . . . . مەيلى	14
mezgil	period, duration	مەزگىل	12
mijez	disposition, temperament, nature; constitution	مىجەز	15
min- [+ni]	ride	مىن-	7
ming (pronounced *mung*)	thousand	مىڭ	9
minut	minute	مىنۇت	6
moma	grandmother, grandma, granny (N. Xinjiang)	موما	13
ma'arip	education, learning	مائارىپ	7
mu'ellim	teacher (cf. oqutquchi)	مۇئەللىم	1
mudir	manager, head, chairperson	مۇدىر	11
muhim	important, significant	مۇھىم	7
muhtaj [+DA]	in need of, wanting, lacking	مۇھتاج	12
mumkin	possible, likely	مۇمكىن	12
munasiwet	relations, relationship, connection, contact	مۇناسىۋەت	13
munasiwetlik	connected, associated	مۇناسىۋەتلىك	13
musht (pronounced *mush*)	fist, punch	مۇشت	15
musht ye-	be punched, receive a blow	مۇشت يە-	15
mushu	this one (objects or situations just mentioned)	مۇشۇ	1
muxbir	journalist	مۇخبىر	11
muxbirliq	journalism	مۇخبىرلىق	11
Muxter	Muhtär (male name); chosen one	مۇختەر	3
nachar	bad, poor (quality), inadequate, deficient	ناچار	2
nahayiti	extremely	ناھايىتى	2

nan	flatbread, nan	نان	11
naway	baker (of *nan*)	ناۋاي	11
nawayxana	bakery (for *nan*)	ناۋايخانا	11
ne	what?	نه	3
nechche	how much? how many?	نەچچە	5
nede (< ne + DA)	where at?	نەدە	3
nedin (ne 'what' +Din)	from where?	نەدىن	5
nege (< ne + GA)	where to?	نەگە	3
nelik (pron. *neelik*)	person from where?	نەلىك	8
néme	what?	نېمە	1
Némische	German language; in the German manner	نېمىسچە	1
némishqa (< néme ish +GA)	why, for what reason?	نېمىشقا (نېمە ئىشقا)	4
népiz	thin, slender (and flat)	نېپىز	10
nerse	thing, item	نەرسە	1
neshpüt	pear, Asian pear	نەشپۈت	5
netije	result, score, achievement	نەتىجە	13
nomur	numeral; size; score	نومۇر	13
Norwégiye	Norway (place name)	نورۋېگىيە	2
nur	light, ray; Nur (male name)	نۇر	9
Nuriman	Nuriman (female name), light of faith	نۇرىمان	14
Nurmuhemmet	Nurmuhämmät (male name)	نۇرمۇھەممەت	12
Nurshad	Nurshat (male name)	نۇرشاد	11
obdan	well, nicely; nice, pleasant	ئوبدان	11
oghul	boy; son	ئوغۇل	1
oghul bala	boy, male child	ئوغۇل بالا	1
okul	injection, syringe shot; intravenous drip	ئوكۇل	15
okul sal-	give a shot, inject by syringe (=*okul qoy*-)	ئوكۇل سال-	15
oltur-	sit, sit down; settle, reside; (aux.) continuation within a short period	ئولتۇر-	9
on	ten	ئون	5
on bir	eleven	ئون بىر	6
on ikki	twelve	ئون ئىككى	6
ong	right (side)	ئوڭ	9
ongay	easy, convenient	ئوڭاي	3
ongsha- (ongshimaq) [+ni]	mend, repair, put right (=*ongla*-)	ئوڭشا- (ئوڭشىماق)	15

oqet	living, small trade, business sideline	ئوقەت	8
oqet qil-	trade, do some business	ئوقەت قىل-	8
oqu- (oqumaq, oqush) [+ni]	read, study	ئوقۇ- (ئوقۇماق، ئوقۇش)	3
oqughuchi	student, pupil	ئوقۇغۇچى	1
oqut- [+ni]	teach, instruct	ئوقۇت- (ئوقۇتماق، ئوقۇتۇش)	9
oqutquchi	teacher, instructor (cf. *mu'ellim*)	ئوقۇتقۇچى	1
oqutquchiliq	teaching, pedagogy	ئوقۇتقۇچىلىق	10
or- [+ni]	scythe, cut, harvest	ئور-	14
ora	pit, hole; cellar	ئورا	14
orun	place, position, seat; position, work unit	ئورۇن	6
orun (ornum, orni)	place, position, seat	ئورۇن (ئورنۇم، ئورنى)	8
orundin tur-	stand up, get up (from sitting)	ئورۇندىن تۇر-	6
orunduq	chair, stool	ئورۇندۇق	1
orunlashtur-	organize, set up	ئورۇنلاشتۇر-	11
ottura	middle, medium, center	ئوتتۇرا	10
ottura mektep	secondary school (junior and high)	ئوتتۇرا مەكتەپ	10
ottuz	thirty	ئوتتۇز	5
otun	firewood	ئوتۇن	14
oxsha- (oxshimaq) [+GA]	resemble, seem, be similar, be up to expectation	ئوخشا- (ئوخشىماق)	10
oyla- (oylimaq) [+ni]	think, consider, have in mind, expect	ئويلا- (ئويلىماق، ئويلاش)	9
oyna- (oynimaq, oynash)	play, have fun	ئوينا- (ئوينىماق، ئويناش)	6
ögen- (ögenmek, öginish) [+ni]	learn	ئۆگەن- (ئۆگەنمەك، ئۆگىنىش)	3
öl-	die (do not use for close acquaintances)	ئۆل-	15
öre	high (place, price); real, actual; upright, erect	ئۆرە	14
örp-adet	customs and traditions	ئۆرپ- ئادەت	11
ös-	grow, develop, increase	ئۆس-	13
ösüm	growth, interest, profit, gain	ئۆسۈم	13
öt- (ötmek, ötüsh)	pass, go through, transcend, occur, penetrate, undergo; (aux.) single occasion	ئۆت- (ئۆتمەك، ئۆتۈش)	4
ötken (cf. *öt-*'pass')	past, previous, last	ئۆتكەن	13
öy	house, home, room	ئۆي	3
öydikiler	those at home, parents and siblings	ئۆيدىكىلەر	13
öz	self; yourself (deferential address term)	ئۆز	8
Özbék	Uzbek (person)	ئۆزبېك	5
Özbékche	Uzbek language; in the Uzbek way	ئۆزبېكچە	5

özger- (özgirish)	change	ئۆزگەر- (ئۆزگىرىش)	12
pa'aliyet	activity, event	پائالىيەت	14
padishah (padishahi (~si))	king, sovereign (poss. -*sha+hi* is standard, but nonstandard -*sha(h)+si* is also common)	پادىشاھ (پادىشاھى، -سى)	8
pah!	Oh!, gosh!, wow! (expresses dismay or amazement)	پاھ!	9
pakar	short (in height)	پاكار	2
pakiz	clean; vacant	پاكىز	15
paranglash- (paranglishish)	chat, talk, converse	پاراڭلاش-(پاراڭلىشىش)	14
parta	school desk	پارتا	8
pat- (pétish) [+GA]	fit, be able to contain, accommodate; hold, house, contain; sink, set, descend; bog, mire	پات-	15
pemidur	tomato	پەمىدۇر	14
pénsiye	retirement	پېنسىيە	13
pénsiyige chiq-	retire, go into retirement	پېنسىيەگە چىق-	13
peqet	only, solely, just; (not) at all + *neg.*; however, yet	پەقەت	5
pesil (possessive *pesli*)	season; division, chapter	پەسىل	10
peyshenbe	Thursday (first syllable has primary stress)	پەيشەنبە	6
pikir (pikrim, pikri)	idea, thought; opinion, viewpoint	پىكىر (پىكرىم، پىكرى)	8
pilan	plan, scheme; production quota (CIS: *plan*)	پىلان	12
pirsent	percent	پىرسەنت	9
pish-	ripen, be ripe; be cooked, be baked	پىش-	15
pishshiq	ripe, cooked, done; mature; thoroughly	پىششىق	14
Pitér	Peter (male name) (do not spell as پېتر)	پىتېر	12
piwa	beer	پىۋا	15
piyade	on foot, by foot	پىيادە	7
piyaz	onion	پىياز	14
pochta	post, mail	پوچتا	12
pochtixana	post office	پوچتىخانا	12
Polat	Polat (male name); steel	پولات	2
polu (pron. *polo*)	rice pilaf (dish of meat, carrots and rice)	پولۇ	2
popayka	sweater, jumper, cardigan	پوپايكا	8
poyiz	train, locomotive	پويىز	9
poyiz istansisi	train station	پويىز ئىستانسىسى	9
prenik	biscuit, cookie (non-standard spelling: پىرەنىك)	پرەنىك	15
pul	money	پۇل	13

putbol	football (Am. soccer)	پۇتبول	6
püttür- [+ni]	complete, fulfill; graduate	پۈتتۈر-	11
qachan	when, what time?	قاچان	5
qachila- (qachilimaq)[+ni]	pack, bag, wrap, fill, load up	قاچىلا- (قاچىلىماق)	14
qal- (qalmaq, qélish) [+DA]	stay, remain, be left over, left behind, give up; (aux.) end up being (unintentional result); be about to, nearly happen	قال- (قالماق، قېلىش)	9
qanche	how many?	قانچە	5
qanchilik	how much ...?	قانچىلىك	12
qandaq	how; what kind of	قانداق	2
qandaqraq	like what?	قانداقراق	15
qar	snow	قار	10
qara	black, dark	قارا	2
qara- (qarimaq, qarash) [+GA]	watch, look; look after, care for; consider	قارا- (قارىماق، قاراش)	12
Qari	Qari (male name); reader of scripture	قارى	8
qatarliq	and so on, etcetera, and all such	قاتارلىق	14
qatnash- (qatnishish) [+GA]	attend, participate, take part	قاتناش-	13
qattiq	hard, firm, stiff; resolute, severe	قاتتىق	5
qayaq?	which side, where?	قاياق	8
qaysi	which?	قايسى	1
qayt- (qaytmaq, qaytish) [+GA]	return, go back	قايت- (قايتماق، قايتىش)	3
qaytur- [+ni]	return, send back	قايتۇر-	13
qazan	pot, wok, cauldron (usually with four handles)	قازان	15
Qazaq	Kazakh; Kazakh person	قازاق	5
Qazaqche	Kazakh language; in the Kazakh way	قازاقچە	5
qeghez	paper	قەغەز	1
qelem	pen	قەلەم	1
qélin	thick (and flat), close, dense	قېلىن	10
qéni	look, so let's..., well then; where	قېنى	14
qéri	old, elderly, aged (animate; less polite)	قېرى	2
qérindash	pencil; sibling (male or female)	قېرىنداش	10
qerz	loan, debt	قەرز	13
qerz al-	borrow money, take out a loan	قەرز ئال-	13
Qeshqer	Kashgar (city and area in southwestern Xinjiang)	قەشقەر	10

qétim	time, occasion	قېتىم	6
qeyer	where? what place?	قەيەر	5
qil- (qilmaq, qilish) [+ni]	do, make	قىل- (قىلماق، قىلىش)	3
qimmet	expensive, dear	قىممەت	8
Qirghiz	Kyrgyz, Kyrgyz (person)	قىرغىز	9
qiriq	forty	قىرىق	9
qish	winter	قىش	9
qisim	part, section, unit	قىسىم	7
qiyin	difficult	قىيىن	3
qiz	girl; young woman; daughter; bride	قىز	10
qizchaq	young girl; (address: girl)	قىزچاق	10
qizil	red	قىزىل	2
qiziq	interesting, humorous; hot	قىزىق	7
qiziqarliq	interesting, exciting, fascinating	قىزىقارلىق	9
qoghun	melon (honeydew, cantaloupe, Hami melon, but not watermelon)	قوغۇن	5
qol	hand, arm, forearm (one or both)	قول	8
qolayliq	handy, convenient; advantage, convenience	قولايلىق	9
qon- [+DA]	spend a night, stay over; land, alight	قون-	13
qoshna (pron. *xoshna*)	neighbor	قوشنا	13
qoshul-	be joined; accept, be receptive, agree	قوشۇل-	9
qoshumche	appendix, extra, supplementary; (ling.) suffix, affix	قوشۇمچە	15
qoy	sheep	قوي	14
qoy- [+ni]	put, set, arrange; stop, settle, give up; establish; (aux.) act in advance	قوي-	14
qulup	lock, padlock	قۇلۇپ	15
qulup sal-	lock (up), padlock	قۇلۇپ سال-	15
Qumul	Qumul (city and region in eastern Xinjiang, Ch. Hami 哈密)	قۇمۇل	8
Qumulluq	Qumulite, a person from Qumul	قۇمۇللۇق	8
qurut-	dry, dry out	قۇرۇت-	14
rak	cancer (illness); shrimp, prawn	راك	15
rast (pronounced *ras*)	fact, truth; factual, true; (interj.) Right!	راست	12
rawan	fluent; fluently, smoothly	راۋان	9
rehber	director, boss, chief	رەھبەر	12
rémont	repairs, mending	رېمونت	13

rémont qil-	repair, mend, fix	رېمونت قىل-	13
Rena	Räna (female name); chrysanthemum	رەنا	2
renji- [+Din]	be annoyed, be irritated, be cross	رەنجى-	15
renjit- [+ni]	annoy, irritate, make upset	رەنجىت-	15
resimlik	pictorial, illustrated magazine	رەسىملىك	7
Roshen'gül	Roshängül (female name), bright flower	روشەنگۈل	6
Ruqiye	Ruqiyä (female name); doer of kind deeds	رۇقىيە	14
Rusiye	Russia (place name)	رۇسىيە	2
sa'et	hour; watch, clock; o'clock	سائەت	6
Sabir	Sabir (male name)	سابىر	9
sal- (sélish) [+ni]	insert, cover, place, put lay, set, plant, arrange, build, lock; put on (clothing); move, carry, pretend, engage, install; (aux.) inadvertent act	سال- (سېلىش)	13
salam	greetings, salutations, regards; Hello!	سالام	10
salam ber-	pass on greetings	سالام بەر-	10
salamet	healthy, well	سالامەت	12
salametlik	health, well-being	سالامەتلىك	12
salqin	mild, temperate, cool, fresh, freshness	سالقىن	10
sang	grain silo, government grain storage facility	ساڭ	14
sap	handle, grip, end; pole	ساپ	8
saqay- (saqiyish) [+ni]	recover, get better, be healed	ساقاي- (ساقىيىش)	15
saqla- (saqlimaq) [+ni]	guard, preserve, keep, protect; wait, await	ساقلا- (ساقلىماق)	14
sat- (satmaq, sétish) [+ni]	sell	سات- (ساتماق، سېتىش)	5
Sattar	Sattar (male name)	ساتتار	14
sawaqdash	classmate	ساۋاقداش	2
sayahet	journey, trip, tour, excursion	ساياھەت	15
Se'ide (also as *Sajide*)	Sä'idä (Säjidä, female name), happiness	سەئىدە (ساجىدە)	14
séghin- [+ni]	miss, long for, yearn for	سېغىن-	13
sekkiz	eight	سەككىز	6
seksen	eighty	سەكسەن	9
sen	you (sg. informal/intimate)	سەن	3
sériq	yellow	سېرىق	2
sétiwal- (sétiwélish) [+ni]	buy, trade, barter, shop	سېتىۋال-	13
seweb (pron. *sewep*) [-i bilen]	cause, reason; basis	سەۋەب	13
sewze	carrot	سەۋزە	14

sey	vegetable (=كۆكتات); cooked vegetable dish	سەي	14
seyshenbe	Tuesday (primary stress on first syllable)	سەيشەنبە	6
sez- (sezmek, sézish) [+ni]	feel, perceive, sense	سەز- (سېزىش)	14
shahmat	chess	شاھمات	6
shamal	wind, breeze	شامال	10
shaptul	peach	شاپتۇل	6
shara'it (pron. *sharayit*)	conditions, situation, environment	شارائىت	10
sheher	city, town	شەھەر	8
shéker	sugar, granulated sugar	شېكەر	15
shenbe (pronounced *shembe*)	Saturday	شەنبە	6
shepke	peaked cap	شەپكە	3
sherq	east, orient	شەرق	10
sherqiy	eastern, easterly, oriental	شەرقىي	10
shexs	individual, person	شەخس	13
shexsiy	private, personal	شەخسىي	13
sheytan	devil	شەيتان	2
shimal	north	شىمال	10
shimaliy	northern, northerly	شىمالىي	10
shimishke	snack seeds (sunflower, melon)	شىمىشكە	10
Shinjang	Xinjiang, Chinese Turkestan	شىنجاڭ	3
shirket	company, firm	شىركەت	11
shoyla	mutton, turnip and rice dish	شويلا	14
shu	that, named, aforementioned	شۇ	1
shunchilik	that much, that many; thus, so	شۇنچىلىك	13
shundaq	thus, in that way, that's so (Demonstr. PN)	شۇنداق	8
shundaqtimu	nevertheless, despite that, even so	شۇنداقتىمۇ	15
shunga	so, therefore	شۇڭا	4
shunglashqa	therefore, so, hence	شۇڭلاشقا	13
shuning üchün	therefore, for that reason	شۇنىڭ ئۈچۈن	12
shükür (shükri)	thanks, gratitude (usually to God)	شۈكۈر(شۈكرى)	8
Sidiq	Sidiq (male name)	سىدىق	1
siler	you (plural, ordinary)	سىلەر	3
sin'alghu	video recorder, video player	سىنئالغۇ	13
sin'alghu léntisi	videotape	سىنئالغۇ لېنتىسى	13

sina- (sinimaq)	test, try out	سىنا- (سىنىماق)	15
singil (singlim, singlisi)	younger sister; younger female relative	سىڭىل (سىڭلىم، سىڭلىسى)	8
sirt	outside, exterior	سىرت	6
sirtqa chiq-	go outside; (euph.) be excused, go to the toilet	سىرتقا چىق-	14
siyah (siyahim, siyahi (~-yi))	ink, writing ink (pron. *siya*) (poss. +*hi* is standard; nonstandard +*si is* also common)	سىياھ (سىياھىم، سىياھى~ سىيايى)	8
siyasiy	political	سىياسىي	14
siz	you (singular, polite)	سىز	3
sizningche	in your view, according to you	سىزنىڭچە	9
so'al	question	سوئال	5
soda	trade, sales; baking soda	سودا	11
sodiger	trader, merchant, salesperson	سودىگەر	10
sodigerchilik	trading, business	سودىگەرچىلىك	11
soghuq (pron. *soghaq*)	cool, cold, chilly, chilling	سوغۇق	10
söhbet	dialogue, conversation	سۆھبەت	7
söhbetlesh- (söhbetleshmek, söhbetlishish)	chat, converse	سۆھبەتلەش- (سۆھبەتلەشمەك، سۆھبەتلىشىش)	7
sol	left (side)	سول	9
som (see *koy*)	unit of currency (e.g. yuan, yen, dollar, ruble, etc.)	سوم	5
somka	bag, handbag, briefcase, shopping bag	سومكا	8
soqush-	argue; hit each other; be at war; crash, collide	سوقۇش-	15
sora- (sorimaq, sorash) [+Din]	ask, inquire, request	سورا-(سورىماق، سوراش)	9
soru- [+ni]	winnow, toss up and scatter; squander	سورۇ-	14
sorun	gathering (usually male), occasion	سورۇن	10
sowghat	present, gift	سوۋغات	9
sowu-	cool down, become cool; become discouraged	سوۋۇ-	15
söz	word	سۆز	6
sözle- (sözlimek, sözlisish)	talk, speak	سۆزلە- (سۆزلىمەك، سۆزلىشىش)	7
sözlesh- (sözlishish)	talk together, converse (recip. of *sözle-*)	سۆزلەش- (سۆزلىشىش)	12
su	water	سۇ	2
sughar- (sughurush) [+ni]	irrigate, water	سۇغار- (سۇغۇرۇش)	14
sulyaw	plastic, synthetic	سۇلياۋ (پىلاستىنكا)	10
sun-	break, snap; to present, hold out	سۇن-	15

sundur- [+ni]	break, snap something	سۇندۇر-	15
sür-	move, shift, flow swiftly, run, pour out, spread	سۈر-	15
suxana	washroom, bathroom	سۇخانا	7
taghar	sack, gunnysack	تاغار	14
Tahir	Tahir (male name)	تاھىر	10
tal	single, individual; counter for many objects	تال	10
tala [+DA]	outside, outdoors; braid, plait	تالا (تالادا)	2
tamaq	meal, cooked food, food	تاماق	2
tamasha	entertainment, show, recreation, enjoyment, fun	تاماشا	14
tamasha qil-	enjoy entertainment, have fun, have a leisurely walk around, play pranks	تاماشا قىل-	14
tansa	dance (ballroom or Western dancing)	تانسا	6
tap- (tépish) [+ni]	find, discover	تاپ- (تېپىش)	12
tapshuruq	homework, assignment	تاپشۇرۇق	4
tart- [+ni]	draw out, extend, pull, drag; suffer; extract; urge; photograph	تارت-	13
tartip [+Din]	beginning, since	تارتىپ	14
tartma	drawer	تارتما	15
tashla- [+ni]	throw, cast, abandon; (aux.) sudden, uncontrolled	تاشلا-	13
tashliq	covered, backed; stony, graveled	تاشلىق	2
tashqiy	outer, external, exterior; foreign (affairs)	تاشقىي	12
tazila- (tazilimaq, tazilash) [+ni]	clean, tidy up, clear away	تازىلا- (تازىلىماق، تازىلا ش)	8
taziliq	cleanliness, hygiene	تازىلىق	7
tékist	text	تېكىست	6
teklip	invitation, request (verbal or written)	تەكلىپ	11
teklip qil-	invite	تەكلىپ قىل-	11
tekrar	review, repetition	تەكرار	6
tekrar qil-	review, do repeatedly	تەكرار قىل-	6
tekrarla- (tekrarlimaq, tekrarlash)	revise, practice	تەكرارلا- (تەكرارلىماق، تەكرارلاش)	6
télégramma	telegram	تېلېگرامما	12
téléwizor	television, TV	تېلېۋىزور	9
téléwizor istansisi	television station	تېلېۋىزور ئىستانسىسى	9
temlik	tasty, flavorful	تەملىك	2
tenqid qil- [+ni]	reprimand, discipline	تەنقىد قىل-	7

tenterbiye	physical exercise, sport	تەنتەربىيە	10
tep- (tepmek, tépish) [+ni]	kick; thresh	تەپ- (تەپمەك، تېپىش)	14
tes	difficult	تەس	3
testiq	approval, sanction	تەستىق	12
tetil	holiday, vacation, school break	تەتىل	12
tetil qil-	take a vacation, go on holiday	تەتىل قىل-	12
téxi	yet, still	تېخى	9
téximu	even more, still further	تېخىمۇ	9
téxnika	technology, technique	تېخنىكا	15
texse	plate, shallow dish, saucer, tray	تەخسە	1
teyyarliq	preparation(s)	تەييارلىق	14
téri- (térimaq, térish) [+ni]	sow, plant seeds; grow	تېرى- (تېرىماق، تېرىش)	14
téz	quick, fast ; quickly	تېز	15
tijaret	trade, business	تىجارەت	10
tijaretchi	business person, merchant	تىجارەتچى	13
tijaretchilik	business, trade, commerce	تىجارەتچىلىك	13
tik- (tikmek, tikish)	sew, stitch; sow, plant; insert, put up	تىك- (تىكمەك، تىكىش)	8
til	tongue; language	تىل	3
tilshunas	linguist, philologist	تىلشۇناس	11
tilshunasliq	linguistics, philology	تىلشۇناسلىق	11
tinchliq (often pron. *téchliq*)	peace, quiet, calm	تىنچلىق	4
tirish- (tirishmaq, tirishish)	strive, be diligent	تىرىش- (تىرىشماق، تىرىشىش)	7
tirishchan	diligent, studious	تىرىشچان	7
tiyatir	theatrical play, performance; theater (CIS *teatr*)	تىياتىر	6
tiyatirxana	theater	تىياتىرخانا	6
toghra	correct, right	توغرا	3
toghrisida	about, concerning, regarding, with respect to	توغرىسىدا	15
toluq	full, complete	تولۇق	10
toluqsiz	partial, incomplete	تولۇقسىز	10
tonu- (tonumaq, tonush) [+ni]	know, be acquainted	تونۇ- (تونۇماق، تونۇش)	5
tonush	acquaintance, person one knows	تونۇش	15
tonushtur- [+ni]	introduce	تونۇشتۇر-	11
top	ball; globe, spherical object	توپ	6
toqquz	nine	توققۇز	6

toqsan	ninety (common nonstd. spelling: توقسەن)	توقسان	9
toqu- [+ni]	weave, knot, knit, braid	توقۇ-	10
toqumichiliq	textile industry; knitting, weaving	توقۇمىچىلىق	10
toxta- (toxtimaq, toxtash)	stop, halt, cease	توختا- (توختىماق، توختاش)	14
toxu (toxuyum, toxusi)	chicken (m./f.)	توخۇ (توخۇيۇم، توخۇسى)	8
töle- [+ni]	compensate, pay, reimburse	تۆلە-	12
Tömür	Tömur (male name); iron	تۆمۈر	10
tömürchi	smith, metallurgist	تۆمۈرچى	8
tömürchilik	ironwork, metalwork	تۆمۈرچىلىك	8
töt	four	تۆت	5
töwen	bottom, lower; low; below, beneath	تۆۋەن	13
traktor	tractor, farm vehicle (sometimes spelled *tiraktor*)	تراكتور	10
tughqan (pron. *tuqqan*)	relative, relation (by birth)	تۇغقان	11
tughqanchiliq	kinship; relatedness	تۇغقانچىلىق	11
tur- (turmaq, turush)	stand, get up; stay, reside; live, be settled; persist; (aux.) habitual, repetitive, durative; briefly, for a while	تۇر- (تۇرماق، تۇرۇش)	4
Turdigül	Turdigül (female name)	تۇردىگۈل	11
Turghunjan	Turghunjan (male name)	تۇرغۇنجان	15
turmush	life, living, livelihood, lifestyle	تۇرمۇش	6
Turpan	Turfan (city in eastern Xinjiang), Tulufan 吐鲁番	تۇرپان	14
Tursun	Tursun (male name)	تۇرسۇن	14
Tursun'ay	Tursun'ay (female name)	تۇرسۇنئاي	14
tut- [+ni]	grab, seize, hold, grip, catch	تۇت-	15
tutul- [+ni]	be captured, be held; be overcast, be dark	تۇتۇل-	15
tuz	salt	تۇز	15
tuzsiz	salt-free; tasteless, insipid	تۇزسىز	15
tüge- (tügesh)	cease, be finished, come to an end; expire, die, vanish, pass away, decease	تۈگە- (تۈگەش)	15
tüget- (tügitish, pronounced *tügütüsh*) [+ni]	finish, complete; make vanish	تۈگەت- (تۈگەتمەك، تۈگىتىش)	9
tün	night	تۈن	6
tünügün	yesterday	تۈنۈگۈن	6
u	that; he, she, it	ئۇ	1
uch-	fly; evaporate	ئۇچ-	9
uchra- (uchrimaq) [+GA]	meet, chance (upon)	ئۇچرا- (ئۇچرىماق)	14

uchrash- (uchrashmaq, uchrishish) [+bilen]	meet one another (recip.), get together, chance upon	ئۇچراش- (ئۇچرىشىش)	8
uchrat- (uchratmaq, uchritish) [+ni]	meet, encounter (caus. of *uchra-*)	ئۇچرات- (ئۇچراتماق، ئۇچرىتىش)	8
uchritip qal-	bump into, meet by chance	ئۇچرىتىپ قال-	8
udul	straight (on), direct; opposite	ئۇدۇل	9
ular	they, those	ئۇلار	1
unchilik	that much, as much as that	ئۇنچىلىك	13
undaq	like that, thus	ئۇنداق	13
uning üstige	moreover, furthermore, besides, on top of that	ئۇنىڭ ئۈستىگە	15
uniwérsitét	university (cf. *dashö*)	ئۇنىۋېرسىتېت	3
untu- [+ni]	forget (=*unut-*)	ئۇنتۇ-	15
uq- [+ni]	be aware of, grasp, comprehend, realize, know	ئۇق-	15
ur- [+ni]	hit, strike, beat, knock; blow (wind)	ئۇر-	15
ussul	Uyghur dance	ئۇسسۇل	6
uxla- (uxlimaq, uxlash)	sleep	ئۇخلا- (ئۇخلىماق، ئۇخلاش	6
Uyghur	Uyghur; Uyghur (people)	ئۇيغۇر	2
uzat- (uzitish) [+ni]	see off, bid farewell, hand over, cause to leave	ئۇزات- (ئۇزىتىش)	14
uzun	long	ئۇزۇن	12
üch	three	ئۈچ	3
ümid	hope, expectation, wish, anticipation	ئۈمىد	9
ümid qil-	hope, expect, wish, anticipate	ئۈمىد قىل-	9
ürük	apricot	ئۈرۈك	5
üst	top, upper part; (Postposition) above	ئۈست	8
üstel	table, flat desk	ئۈستەل	1
üzül-	be broken off, be snapped off, picked (fruit), severed	ئۈزۈل-	15
üzüm	grape	ئۈزۈم	5
walibol	volleyball	ۋالىبول	14
waqche	late, tardy, belated	ۋاقچە	14
waqit	time; time period, free time	ۋاقىت	6
waqit ket-	time passes, time goes by	ۋاقىت كەت-	6
waqit öt-	spend time, pass time	ۋاقىت ئۆت-	6
we	and	ۋە	2
wede	promise, pledge	ۋەدە	14
wede ber- [+GA]	promise, make a pledge	ۋەدە بەر-	14

wélisipit	bicycle	ۋېلسىپىت	6
woy!	gosh, oh! (expresses shock or alarm)	ۋوي!	14
xala- (xalimaq, xalash)	want, desire, aspire	خالا- (خالىماق، خالاش)	9
Xalmurat	Halmurat (male name); fulfilled longing	خالمۇرات	4
xalta	pack, bag, carrier bag, sack	خالتا	10
xam	raw, unprocessed	خام	6
xam söz	unfamiliar word, new vocabulary	خام سۆز	6
xaman	threshing floor, winnowing area	خامان	14
xaman tep-	thresh, trample out (grain)	خامان تەپ-	14
xapa bol-	be irritated, angry	خاپا بول-	7
xasing (yer yangighi)	peanut(s)	خاسىڭ (يەر ياڭىغى)	10
xejle- [+ni]	spend (money)	خەجلە-	13
xéli	quite, considerably	خېلى	2
Xemit	Hämit (male name); praiseworthy	خەمىت	3
Xenzu	Han Chinese (person)	خەنزۇ	4
Xenzuche	Chinese language; in the Chinese way	خەنزۇچە	2
xet	(postal) letter; complex (Chinese or typeset) character	خەت	4
xewer	news, information	خەۋەر	11
xewer al- [+Din]	get news (of), obtain information (about)	خەۋەر ئال	12
xewerchi	reporter, columnist	خەۋەرچى	11
xewerchilik	journalism	خەۋەرچىلىك	11
xil	kind, variety, type, sort	خىل	10
ximiye	chemistry	خىمىيە	11
xirajet	expenses, fees	خىراجەت	13
Xitay	China (CIS usage)	خىتاي	10
xizmet	work, employment, labor, service, job	خىزمەت	8
xizmetchi	(white-collar) worker, employee	خىزمەتچى	3
xizmetdash	colleague, workmate	خىزمەتداش	12
xosh	Goodbye! Cheers; enough, all right; pleasure, satisfaction	خوش	3
Xoten	Hotän, Khotan (city in s. Xinjiang; Hetian 和田)	خوتەن	15
Xuda (Xudayim, Xudasi)	God	خۇدا (خۇدايىم، خۇداسى)	8
yadla- (yadlimaq, yadlash)	memorize	يادلا- (يادلىماق، يادلاش)	6
yagh- (yaghmaq, yéghish)	precipitate, fall from sky (rain, snow)	ياغ- (ياغماق، يېغىش)	10

yaghach	wood, timber	ياغاچ	8
yaghachchi	carpenter	ياغاچچى	8
yaghachchiliq	carpentry	ياغاچچىلىق	8
yaki	or	ياكى	9
yalghuz	alone, solitary	يالغۇز	13
yaman	bad, evil	يامان	2
yamghur	rain	يامغۇر	10
yan	side, edge, border; immediate vicinity	يان	15
yanchuq	pocket (in garment)	يانچۇق	15
yangyu (yangyuyum)	potato	ياڭيۇ (ياڭيۇيۇم)	14
yaq	no (in reply to question)	ياق	1
yaq	side, edge, border	ياق	8
Yaqupjan	Yakubjan (male name)	ياقۇپجان	13
yardem	help, assistance	ياردەم	9
yardem ber- [+GA]	help, assist	ياردەم بەر-	9
yardem qil-	be helpful, assist	ياردەم قىل-	9
yasa- (yasimaq) [+ni]	construct, build	ياسا- (ياسىماق)	14
yash	young; age, years of age	ياش	2
yat- (yétish)	lie down	يات- (يېتىش)	12
yataq	dormitory, bedroom	ياتاق	8
yataqdash	roommate, dorm mate, housemate	ياتاقداش	14
Yawropa	Europe (place name)	ياۋروپا	2
yaxshi	good	ياخشى	2
yaxshimusiz	Hello! How do you do? How are you?	ياخشىمۇسىز	3
yay- (yéyish) [+ni]	spread out, roll out, lay out; air; put out to pasture	ياي- (يېيىش)	14
yaz	summer	ياز	10
yaz- (yazmaq, yézish) [+ni]	write	ياز- (يازماق، يېزىش)	4
ye- (yémek, yéyish) [+ni]	eat, consume	يە- (يېمەك، يېيىش)	3
yekshenbe	Sunday	يەكشەنبە	6
yene	again, further, still, else, also, more	يەنە	3
yéngi	new	يېڭى	1
yéngi yéziq	Latin-script Uyghur orthography (1970s)*	يېڭى يېزىق	9
yéngiraqta ~ yéngila	just (now), recently	يېڭىراقتا ،يېڭىلا	14
yéqin	close, near, nearby	يېقىن	9

yéqin munasiwetlik	influential, closely connected	يېقىن مۇناسىۋەتلىك	13
yéqinda	recently, lately	يېقىندا	9
yer	earth, ground; place, locale	يەر	4
yérim	half; half-(hour); partly	يېرىم	6
yérim kéche	midnight; late at night	يېرىم كېچە	6
yéshil	green	يېشىل	2
yesli	nursery, kindergarten, preschool	يەسلى	15
yetküz- (yetküzmek, yetküzüsh) [+ni] [+GA]	pass on, convey, relay	يەتكۈز- (يەتكۈزمەك، يەتكۈزۈش)	7
yetmish	seventy	يەتمىش	9
yette	seven	يەتتە	6
yéziq	writing, script, written language	يېزىق	9
yigh- [+ni]	collect, gather, save, assemble (CIS *zhigh-*)	يىغ-	8
yighin	meeting, conference, assembly; gathering	يىغىن	6
yighla- (yighlimaq)	cry, weep	يىغلا- (يىغلىمەك)	13
yighqach kel- [+ni]	collect and bring (pron. *yighach*)	يىغقاچ كەل-	8
yighqan (pron. *zhiqqan*)	savings (CIS: *zhighqan*)	يىغقان	14
yigirme	twenty (CIS *zhigirme*)	يىگىرمە	6
yil (sometimes pron. *zhil*)	year	يىل	9
yip (pronounced *zhip*)	thread, yarn (CIS: *zhip*)	يىپ	15
yiraq	far	يىراق	6
yochuq	crack, chink, gap; opportunity	يوچۇق	15
yol	road, route, way	يول	13
yoldash	husband, spouse, companion; comrade	يولداش	10
yoluchi	traveler, passenger	يولۇچى	14
yoqla- (yoqlimaq, yoqlash)	visit, call on, see	يوقلا- (يوقلىماق، يوقلاش)	6
yu- (yumaq, yuyush) [+ni]	wash, launder	يۇ- (يۇماق، يۇيۇش)	3
yultuz	star	يۇلتۇز	10
yumshaq	soft, mild	يۇمشاق	5
yung	wool, fleece; woolen	يۇڭ	8
yuq-	stick, adhere (to); be infected; be soiled, stained	يۇق-	15
yuquri	top; high, above	يۇقۇرى	13
yuqumluq	infectious, contagious	يۇقۇملۇق	15
yurt	hometown, home	يۇرت	8

yügür- (pronounced *yüger-*) (yügürmek, yügürüsh)	run, jog (CIS *zhügür-*)	يۈگۈر- (يۈگۈرمەك، يۈگۈرۈش)	6
yür- (often pron. *zhür*)	move (forward), go (forward, along), proceed, stroll; [+*bilen*] go around with, accompany; (aux.) continued, regular, or frequent action	يۈر-	14
yüz	hundred	يۈز	6
yüz	face, surface, side; skin (of liquids)	يۈز	6
Zahidem (also as *Zahide*)	Zahidäm (female name); religious, faithful	زاھىدەم	4
zaman	time, period	زامان	11
zawut	factory	زاۋۇت	8
zérik-	be bored, be fed up, tire of	زېرىك-	15
zhurnal	journal, magazine, periodical (old spelling: *zhornal*; sometimes *jurnal~jornal*)	ژۇرنال	1
zörür	important, vital	زۆرۈر	12
zukam	cold (illness), flu	زۇكام	15

English-Uyghur vocabulary index

Stressed syllables are <u>underlined</u>; when two stressed syllables appear, the second (rightmost) syllable receives primary stress unless otherwise indicated. The right-hand column references the first lesson in which the word appeared.

English	Latin-script Uyghur	Arabic-script Uyghur	Lesson
Abdurahman (male name); God's merciful servant	Abdurax<u>man</u>	ئابدۇراخمان	4
Abdurishid (male name; pron. and also sometimes spelled *Abdirishit*)	<u>Ab</u>duri<u>shid</u> (Abdureshid)	ئابدۇرىشىد (ئابدۇرەشىد)	15
Abliz (male name); servant of God	Ab<u>liz</u>	ئابلىز	1
about, concerning, regarding, with respect to	<u>togh</u>risi<u>da</u>	توغرىسىدا	15
about, regarding, pertaining to	<u>heq</u>qi<u>de</u>	ھەققىدە	12
accountant, bookkeeper	boghal<u>tir</u>	بوغالتىر	8
accounting, bookkeeping	boghaltir<u>liq</u>	بوغالتىرلىق	8
acquaintance, person one knows	to<u>nush</u>	تونۇش	15
activity, event	pa'ali<u>yet</u>	پائالىيەت	14
Adil (male name); righteous, just	<u>A</u>dil	ئادىل	1
Adile (female name); righteous, just	<u>A</u>dile	ئادىلە	5
Adiljan (male name); righteous soul	Adil<u>jan</u>	ئادىلجان	5
adjust, become accustomed; agree	kön- [+GA]	كۆن-	13
Africa (place name)	<u>Af</u>riqa	ئافرىقا	2
after, later, following	ké<u>yin</u> [+Din]	كېيىن	4
afternoon	chüsh<u>tin</u> ké<u>yin</u>	چۈشتىن كېيىن	4
again, further, still, else, also, more	ye<u>ne</u>	يەنە	3
ahead of time, beforehand	<u>al</u>din	ئالدىن	14
alcohol, liquor, strong spirits	ha<u>raq</u>	ھاراق	15
Aliyä (female name)	Ali<u>ye</u>	ئالىيە	1
all, every	<u>hem</u>me	ھەممە	8
alone, solitary	yal<u>ghuz</u>	يالغۇز	13
Alright! Agreed!	ma<u>qul</u>	ماقۇل	3
also, too, plus	hem	ھەم	2
Altay (region and city in northern. Xinjiang)	Al<u>tay</u>	ئالتاي	10
always, frequently, constantly, invariably	her <u>da</u>'im	ھەر دائىم	13
always, often, frequently	<u>da</u>'im	دائىم	9

America (place name); usually = United States	Amérika (primary stress on first syllable)	ئامېرىكا	2
American; U.S. citizen	Amérikiliq	ئامېرىكىلىق	5
Aminä (female name), faithful	Amine	ئامىنە	14
and	we	ۋە	2
and so on, etcetera, and all such	qatarliq	قاتارلىق	14
and then, after that	andin kéyin	ئاندىن كېيىن	6
animal husbandry	charwichiliq	چارۋىچىلىق	11
annoy, irritate, make upset	renjit- [+ni]	رەنجىت-	15
answer, reply	jawab	جاۋاب	12
Änwär (male name); shining	Enwer	ئەنۋەر	4
appendix, extra, supplementary; (ling.) suffix, affix	qoshumche	قوشۇمچە	15
apple	alma	ئالما	5
application, formal request	iltimas	ئىلتىماس	12
apply, make an application	iltimas qil-	ئىلتىماس قىل-	12
approval, sanction	testiq	تەستىق	12
apricot	ürük	ئۆرۈك	5
argue; hit each other; be at war; crash, collide	soqush-	سوقۇش-	15
Ärkin (male name); free, liberty	Erkin	ئەركىن	1
article, academic or journalistic article	maqale	ماقالە	15
Asia (place name)	Asiya	ئاسىيا	15
Asiyä (female name)	Asiye	ئاسىيە	15
ask, inquire, request	sora- (sorimaq, sorash) [+Din]	سورا-(سورىماق، سوراش)	9
aspect, perspective, point of view, side	jehet	جەھەت	13
at first, initially, originally	deslepte	دەسلەپتە	15
attach; fix up, arrange	békit- [+ni]	بېكىت-	12
attend class (*angla-* 'listen')	ders angla-	دەرس ئاڭلا-	4
attend, participate, take part	qatnash- (qatnishish) [+GA]	قاتناش-	13
Australia (CIS: *avstraliya*)	Awstiraliye	ئاۋستىرالىيە	12
autumn, fall season	küz	كۈز	10
autumnal, autumn-planted	küzgi	كۈزگى	14
Aygül (female name); moonflower	Aygül	ئايگۈل	3
Aynur (female name); moonlight	Aynur	ئاينۇر	2

Azadä (female name); freedom	Azade	ئازادە	8
bad, evil	yaman	يامان	2
bad, morally bad	eski	ئەسكى	2
bad, poor (quality), inadequate, deficient	nachar	ناچار	2
bag, handbag, briefcase, shopping bag	somka	سومكا	8
baker (of *nan*)	naway	ناۋاي	11
bakery (for *nan*)	nawayxana	ناۋايخانا	11
ball; globe, spherical object	top	توپ	6
banana	banan	بانان	5
bank	banka	بانكا	13
be a burden, impose, be a pest, cause trouble	aware qil-	ئاۋارە قىل-	15
be annoyed, be irritated, be cross	renji- [+Din]	رەنجى-	15
be annoyed, irritated	achchiqlan- (achchiqlanmaq, achchiqlinish)	ئاچچىقلان- (ئاچچىقلانماق، ئاچچىقلىنىش)	7
be aware of, grasp, comprehend, realize, know	uq- [+ni]	ئۇق-	15
be bored, be fed up, tire of	zérik-	زېرىك-	15
be bothered, be inconvenienced	aware bol-	ئاۋارە بول-	15
be broken off, be snapped off, picked (fruit), severed	üzül-	ئۈزۈل-	15
be broken, destroyed, damaged, ruined; go bad, be corrupted	buzul-	بۇزۇل-	15
be captured, be held; be overcast, be dark	tutul- [+ni]	تۇتۇل-	15
be helpful, assist	yardem qil-	ياردەم قىل-	9
be irritated, angry	xapa bol-	خاپا بول-	7
be joined; accept, be receptive, agree	qoshul-	قوشۇل-	9
be late, be delayed	kéchik-	كېچىك-	15
be miserable, to sink into sadness	ghem-qayghugha pat-	غەم-قايغۇغا پات	15
be opened, be cleared	échil- (échilmaq)	ئېچىل- (ئېچىلماق)	15
be punched, receive a blow	musht ye-	مۇشت يە-	15
because	chünki	چۈنكى	9
become, be; be possible, permissible; (aux.) completion, accomplishment	bol- (bolmaq, bolush)	بول- (بولماق، بولۇش)	7
beer	piwa	پىۋا	15
before, earlier [+Din]; prior, previous;	burun	بۇرۇن	4

nose			
before, prior, previous; beforehand, formerly	awwal	ئاۋۋال	15
begin, start; be lead	bashlan- (bashlanmaq, bashlinish)	باشلان- (باشلانماق، باشلىنىش)	9
beginning, since	tartip [+Din]	تارتىپ	14
Beijing (capital city of China)	Béyjing	بېيجىڭ	9
bicycle	wélisipit	ۋېلىسىپىت	6
big, large; advanced (in age)	chong	چوڭ	2
billed flat cap (as worn in Ghulja/Ili)	kepke	كەپكە	3
Bilqiz (female name)	Bilqiz	بىلقىز	9
biscuit, cookie (non-standard spelling: پىرەنىك)	prenik	پرەنىك	15
black, dark	qara	قارا	2
blue, turquoise, azure	kök	كۆك	2
book	kitab	كىتاب	1
bookstore, bookshop (CIS 'library')	kitabxana	كىتابخانا	15
borrow	ariyet al- [+ni] [+Din]	ئارىيەت ئال- (~ئالماق، ~ئېلىش)	7
borrow money, take out a loan	qerz al-	قەرز ئال-	13
bother, trouble, hardship, inconvenience	aware	ئاۋارە	15
bottom, lower part; (Postposition) below, underneath	ast	ئاست	8
bottom, lower; low; below, beneath	töwen	تۆۋەن	13
boy, male child	oghul bala	ئوغۇل بالا	1
boy; son	oghul	ئوغۇل	1
brain, mind	ménge	مېڭە	11
brave, heroic; hero; Batur (male name)	batur	باتۇر	12
break, snap something	sundur- [+ni]	سۇندۇر-	15
break, snap; to present, hold out	sun-	سۇن-	15
breath; breather, rest, break; moment	dem	دەم	4
bring down, take and alight, bring off (< *élip chüsh-*)	echüsh- [+ni]	ئەچۈش-	15
bring in(doors), fetch in, carry in (< *élip kir-*)	ekir-	ئەكىر-	15
bring out, take out, take away (< *élip chiq-*)	achiq- [+ni]	ئاچىق-	15
building, office block	bina (binayim, binasi)	بىنا (بىنايىم، بىناسى)	8

bump into, meet by chance	uchritip qal-	ئۇچرىتىپ قال-	8
bundle, package, e.g. paper cone (t.M)*	bolaq	بولاق	10
Burhan (male name); evidence (of faith)	Burhan	بۇرھان	9
burn, catch fire, scorch, glow	köy-	كۆي-	15
bus, public coach	aptobus (pron. *aptowus*)	ئاپتوبۇس	9
business person, merchant	tijaretchi	تىجارەتچى	13
business, trade, commerce	tijaretchilik	تىجارەتچىلىك	13
busy, in a rush	aldirash	ئالدىراش	8
but	emma	ئەمما	2
but	lékin	لېكىن	2
but, however	biraq	بىراق	2
buy, trade, barter, shop	sétiwal- (sétiwélish) [+ni]	سېتىۋال-	13
calculate, count, compute	hésapla- (hésaplash)	ھېساپلا- (ھېساپلاش)	11
Canada (place name)	Kanada	كانادا	intro
cancer (illness); shrimp, prawn	rak	راك	15
care, caution, attention, alertness	diqqet	دىققەت	14
carpenter	yaghachchi	ياغاچچى	8
carpentry	yaghachchiliq	ياغاچچىلىق	8
carrot	sewze	سەۋزە	14
cause, reason; basis	seweb (pron. *sewep*) [-i bilen]	سەۋەب	13
cease, be finished, come to an end; expire, die, vanish, pass away, decease	tüge- (tügesh)	تۈگە- (تۈگەش)	15
certainly, of course	elwette	ئەلۋەتتە	13
certainly, undoubtedly, definite, for sure	choqum	چوقۇم	10
chair, stool	orunduq	ئورۇندۇق	1
change	özger- (özgirish)	ئۆزگەر- (ئۆزگىرىش)	12
chat, converse	söhbetlesh- (söhbetleshmek, söhbetlishish)	سۆھبەتلەش- (سۆھبەتلەشمەك، سۆھبەتلىشىش)	7
chat, talk, converse	paranglash- (paranglishish)	پاراڭلاش- (پاراڭلىشىش)	14
chemistry	ximiye	خىمىيە	11
chess	shahmat	شاھمات	6
chicken (m./f.)	toxu (toxuyum, toxusi)	توخۇ (توخۇيۇم، توخۇسى)	8
child	bala	بالا	1
chili pepper	laza	لازا	14

China (CIS usage)	Xitay	خىتاي	10
China, People's Republic of China	Junggo	جۇڭگو	9
Chinese citizen (PRC usage)	Junggoluq	جوڭگولۇق	10
Chinese language; in the Chinese way	Xenzuche	خەنزۇچە	2
chop, cut (e.g. timber, in equal lengths)	kesle- (keslimek) [+ni]	كەسلە- (كەسلىمەك)	14
chopsticks	choka	چوكا	1
cinema, movie theatre	kinoxana	كىنوخانا	5
circumstance, condition, situation, state	ehwal	ئەھۋال	8
city, town	sheher	شەھەر	8
classmate	sawaqdash	ساۋاقداش	2
clean, tidy up, clear away	tazila- (tazilimaq, tazilash) [+ni]	تازىلا- (تازىلىماق، تازىلا ش)	8
clean; vacant	pakiz	پاكىز	15
cleanliness, hygiene	taziliq	تازىلىق	7
clear, clearly, precise, accurate, definite	éniq	ئېنىق	5
clever, skillful, gifted, dexterous, agile	mahir	ماھىر	13
close friend, pal, buddy (used by males)	aghine	ئاغىنە	9
close, near, nearby	yéqin	يېقىن	9
clothing and personal attire, apparel	kiyim-kéchek	كىيىم-كېچەك	15
clothing, garments	kiyim	كىيىم	8
cold (illness), flu	zukam	زۇكام	15
colleague, workmate	xizmetdash	خىزمەتداش	12
collect and bring (pron. *yighach*)	yighqach kel- [+ni]	يىغقاچ كەل-	8
collect, gather, save, assemble (CIS *zhigh-*)	yigh- [+ni]	يىغ-	8
come, approach; arrive; (aux.) persistence	kel- (kelmek, kélish)	كەل- (كەلمەك، كېلىش)	4
company, firm	shirket	شىركەت	11
compensate, pay, reimburse	töle- [+ni]	تۆلە-	12
complete, fulfill; graduate	püttür- [+ni]	پۈتتۈر-	11
computer	kompyutér	كومپيۇتېر	11
condition, state; strength, energy	hal (halim, hali)	هال (هالىم، هالى)	12
conditions, situation, environment	shara'it (pron. *sharayit*)	شارائىت	10
connected, associated	munasiwetlik	مۇناسىۋەتلىك	13
consisting of...rooms (excl. kitchen, bathroom)	éghizliq	ئېغىزلىق	13
construct, build	yasa- (yasimaq) [+ni]	ياسا- (ياسىماق)	14

cool down, become cool; become discouraged	sowu-	سوۋۇ-	15
cool, cold, chilly, chilling	soghuq (pron. *soghaq*)	سوغۇق	10
correct, right	toghra	توغرا	3
country, nation	dölet	دۆلەت	8
covered, backed; stony, graveled	tashliq	تاشلىق	2
cow, ox, bovine	kala	كالا	14
crack, chink, gap; opportunity	yochuq	يوچۇق	15
cry, weep	yighla- (yighlimaq)	يىغلا- (يىغلىماق)	13
cupboard, cabinet	ishkap	ئىشكاپ	8
customs and traditions	örp-adet	ئۆرپ- ئادەت	11
dance (ballroom or Western dancing)	tansa	تانسا	6
day; sun	kün	كۈن	3
department store, large shop	magizin	ماگىزىن	9
descend, fall, go down, drop, get off, leave, finish, be built, accommodate	chüsh- (chüshmek, chüshüsh)	چۈش- (چۈشمەك، چۈشۈش)	6
deserve, be worthwhile, be worthy of	erzi- (erzimek, erzish) [+GA]	ئەرزى- (ئەرزىمەك، ئەرزىش)	8
devil	sheytan	شەيتان	2
dialogue	di'alog	دىئالوگ	6
dialogue, conversation	söhbet	سۆھبەت	7
dictionary	lughet	لۇغەت	1
die (do not use for close acquaintances)	öl-	ئۆل-	15
differently, on the contrary	bashqiche	باشقىچە	13
difficult	tes	تەس	3
difficult	qiyin	قىيىن	3
Dilber (female name)	Dilber	دىلبەر	15
diligent, studious	tirishchan	تىرىشچان	7
Dilyar (male name); soulmate	Dilyar	دىليار	5
director, boss, chief	rehber	رەھبەر	12
disposition, temperament, nature; constitution	mijez	مىجەز	15
ditch, irrigation channel	ériq	ئېرىق	14
divide, partition; sever; share	böl- [+ni]	بۆل-	13
do, make	qil- (qilmaq, qilish) [+ni]	قىل- (قىلماق، قىلىش)	3
do, make; cook, prepare food	et- (etmek, étish) [+ni]	ئەت- (ئەتمەك، ئېتىش)	3

doctor, physician ("western")	doxtur	دوختۇر	12
dog	it (pronounced *isht*)	ئىت	7
Dolqun (male name); wave	dolqun	دولقۇن	7
don't mention it, you're welcome (~*héch gep yoq*)	héchqisi yoq	ھېچقىسى يوق	15
dormitory, bedroom	yataq	ياتاق	8
drama, stage play (formerly *dirama*)	drama	دراما	6
draw out, extend, pull, drag; suffer; extract; urge; photograph	tart- [+ni]	تارت-	13
drawer	tartma	تارتما	15
drink, consume, eat (soup)	ich- [+ni]	ئىچ-	14
drive, steer; expel, drive out	heyde- (heydimek) [+ni]	ھەيدە-	13
drunk, intoxicated	mest (pronounced *mes*)	مەست	15
dry, dry out	qurut-	قۇرۇت-	14
each	her	ھەر	7
early, soon	baldur	بالدۇر	14
earth, ground; place, locale	yer	يەر	4
east, orient	sherq	شەرق	10
eastern, easterly, oriental	sherqiy	شەرقىي	10
easy	asan	ئاسان	9
easy, convenient	ongay	ئوڭاي	3
eat, consume	ye- (yémek, yéyish) [+ni]	يە- (يېمەك، يېيىش)	3
economic, financial	iqtisadiy	ئىقتىسادىي	13
economy, finance	iqtisad	ئىقتىساد	13
education, learning	ma'arip	مائارىپ	7
eight	sekkiz	سەككىز	6
eighty	seksen	سەكسەن	9
elder brother; (address) Uncle, Sir	aka	ئاكا	8
elder sister; (address: Auntie)	hede	ھەدە	10
elderly man, elder, gentleman; (address) Sir!	boway	بوۋاي	8
electricity, electric, electrical	éléktir	ئېلېكتىر	15
electronic	éléktronluq	ئېلېكترونلۇق	11
eleven	on bir	ئون بىر	6
emerge, ascend; exit, leave; be acquired; blow (wind); (aux.) thoroughness	chiq- (chiqmaq, chiqish)	چىق- (چىقماق، چىقىش)	6
English language; in the English manner	In'glizche	ئىنگلىزچە	1

English; English (person), British (person)	In’gliz	ئىنگلىز	1
enjoy entertainment, have fun, have a leisurely walk around, play pranks	tamasha qil-	تاماشا قىل-	14
enter	kir- [+GA]	كىر-	11
entertainment, show, recreation, enjoyment, fun	tamasha	تاماشا	14
equipment, gear, furniture; preparation, arrangement	jabduq	جابدۇق	15
Europe (place name)	Yawropa	ياۋروپا	2
even more, still further	téximu	تېخىمۇ	9
evening, dusk; late; tardy	kech (pronounced *kesh*)	كەچ	6
examination, academic test	imtihan	ئىمتىھان	4
exercise, practice (mental or physical) (CIS: *meshiq*)	meshq	مەشق	4
expenses, fees	xirajet	خىراجەت	13
expensive, dear	qimmet	قىممەت	8
explain	chüshendür- [+ni] (chüshendürmek, chüshendürüsh)	چۈشەندۈر- (چۈشەندۈرمەك، چۈشەندۈرۈش)	5
extra money, change	ashqan pul	ئاشقان پۇل	14
extremely	nahayiti	ناھايىتى	2
eye, eyes	köz	كۆز	8
face, surface, side; skin (of liquids)	yüz	يۈز	6
fact, truth; factual, true; (interj.) Right!	rast (pronounced *ras*)	راست	12
factory	zawut	زاۋۇت	8
faith; trust, confidence	iman	ئىمان	14
family, kin, household	a’ile	ئائىلە	13
far	yiraq	يىراق	6
farmer, agriculturalist, peasant, farm worker	déhqan (pronounced *dihan*)	دېھقان	8
farming, agriculture	déhqanchiliq	دېھقانچىلىق	8
father, daddy (N. Xinjiang)	dada	دادا	8
feel concern, care about	köngül böl-	كۆڭۈل بۆل-	13
feel, perceive, sense	sez- (sezmek, sézish) [+ni]	سەز- (سېزىش)	14
fetch, get and bring (back); (al- ‘take’ + kel- ‘come’)	élip kel- [+ni]	ئېلىپ كەل-	8
few	az	ئاز	7
field, open square, sports ground, arena	meydan	مەيدان	6

fifty	ellik	ئەللىك	9
film, movie	kino	كىنو	5
find, discover	tap- (tépish) [+ni]	تاپ- (تېپىش)	12
finish, complete; make vanish	tüget- (tügitish, pronounced *tügütüsh*) [+ni]	تۈگەت- (تۈگەتمەك، تۈگىتىش)	9
firewood	otun	ئوتۇن	14
first	birinchi	بىرىنچى	6
firstly, first of all	aldi bilen	ئالدى بىلەن	14
fish	béliq	بېلىق	8
fisheries	béliqchiliq	بېلىقچىلىق	8
fisherman	béliqchi	بېلىقچىلىق	8
fist, punch	musht (pronounced *mush*)	مۇشت	15
fit, be able to contain, accommodate; hold, house, contain; sink, set, descend; bog, mire	pat- (pétish) [+GA]	پات-	15
five	besh	بەش	6
flatbread, nan	nan	نان	11
flower, flowering plant	gül	گۈل	5
fluent; fluently, smoothly	rawan	راۋان	9
fly; evaporate	uch-	ئۇچ-	9
fond, dear, beloved	amraq [+GA]	ئامراق	13
food, meal	ash	ئاش	15
football (Am. soccer)	putbol	پۇتبول	6
for example	mesilen	مەسىلەن	13
foreign country	chet el ~ chet'el	چەت ئەل) ~ چەتئەل(	12
foreigner, alien; foreign, overseas	chet ellik ~ chet'ellik	چەتئەللىك) ~چەت ئەللىك (	12
forget (=*unut-*)	untu- [+ni]	ئۇنتۇ-	15
forgive, pardon; experience, undergo	kechür- [+ni]	كەچۈر-	11
forty	qiriq	قىرىق	9
four	töt	تۆت	5
frequently, often; usually, generally	köpinche	كۆپىنچە	7
Friday	jüme	جۈمە	6
from where?	nedin (ne 'what' +Din)	نەدىن	5
front	ald	ئالد	11
fruit, fruit and nuts	méwe	مېۋە	5

fruits and nuts	méwe-chéwe	مېۋە-چېۋە	10
full, complete	toluq	تولۇق	10
furniture, gear, equipment, utensils	jabduq	جابدۇق	10
future	kelgüsi	كەلگۈسى	9
garden, park	baghche	باغچە	13
gathering (usually male), occasion	sorun	سورۇن	10
German language; in the German manner	Némische	نېمىسچە	1
Germany	Gérmaniye	گېرمانىيە	11
get hot, warm up	issi-	ئىسسى-	15
get news (of), obtain information (about)	xewer al- [+Din]	خەۋەر ئال	12
get sick, become ill, fall ill	aghrip qal-	ئاغرىپ قال-	12
get, take, obtain, buy	al- (almaq, élish) [+ni]	ئال- (ئالماق، ئېلىش)	3
Ghalip (male name); triumphant, victorious	Ghalib	غالىب	8
Ghulja (city and area in northwestern Xinjiang; =Yining 伊宁 city,Yili 伊黎 area)	Ghulja	غۇلجا	6
girl; young woman; daughter; bride	qiz	قىز	10
give a shot, inject by syringe (=*okul qoy-*)	okul sal-	ئوكۇل سال-	15
give an exam, examine (*al-* ‘take’)	imtihan al-	ئىمتىھان ئال-	4
give; (aux.) for someone else's benefit, continuation, unconstrained	ber- (bermek, bérish) [+ni,+GA]	بەر- (بەرمەك، بېرىش)	4
glass, drinking glass (CIS: *stakan*)	istakan	ئىستاكان	1
go (and arrive); (aux) progressing	bar- (barmaq, bérish) [+GA]	بار- (بارماق، بېرىش)	3
go outside; (euph.) be excused, go to the toilet	sirtqa chiq-	سىرتقا چىق-	14
go shopping	bazargha bar-	بازارغا بار-	3
go; walk; work, run, operate (machine)	mang- (mangmaq, méngish)	ماڭ- (ماڭماق، مېڭىش)	9
God	Xuda (Xudayim, Xudasi)	خۇدا (خۇدايىم، خۇداسى)	8
good	yaxshi	ياخشى	2
Goodbye! Cheers; enough, all right; pleasure, satisfaction	xosh	خوش	3
gosh, oh! (expresses shock or alarm)	woy!	ۋوي!	14
government, administration	hökümet	ھۆكۈمەت	10
grab, seize, hold, grip, catch	tut- [+ni]	تۇت-	15
grain silo, government grain storage facility	sang	ساڭ	14
gram (unit of weight)	gram	گرام	10

grammar	grammatika	گراmmاتىكا	3
grandfather, grandpa (northern Xinjiang)	bowa	بوۋا	8
grandmother, grandma, granny (N. Xinjiang)	moma	موما	13
grape	üzüm	ئۈزۈم	5
green	yéshil	يېشىل	2
greetings, salutations, regards; Hello!	salam	سالام	10
grow, develop, increase	ös-	ئۆس-	13
growth, interest, profit, gain	ösüm	ئۆسۈم	13
guard, preserve, keep, protect; wait, await	saqla- (saqlimaq) [+ni]	ساقلا- (ساقلىماق)	14
Güli (female name)	Güli	گۈلى	10
gymnastics, exercises	gimnastika (*-nas-* has stronger stress)	گىمناستىكا	6
Hakimjan (male name), ruler	Hakimjan	ھاكىمجان	14
half; half-(hour); partly	yérim	يېرىم	6
Halmurat (male name); fulfilled longing	Xalmurat	خالمۇرات	4
Hämit (male name); praiseworthy	Xemit	خەمىت	3
Han Chinese (person)	Xenzu	خەنزۇ	4
hand, arm, forearm (one or both)	qol	قول	8
handle, grip, end; pole	sap	ساپ	8
handy, convenient; advantage, convenience	qolayliq	قولايلىق	9
hard, firm, stiff; resolute, severe	qattiq	قاتتىق	5
have diarrhea, have the runs	ich sür-	ئىچ سۈر-	15
have fun, enjoy oneself	köngül ach-	كۆڭۈل ئاچ-	13
he, she, it; that	u	ئۇ	1
head, top; beginning; chief, leader	bash	باش	15
health, well-being	salametlik	سالامەتلىك	12
healthy, well	salamet	سالامەت	12
heart; feelings, emotions, spirit	köngül (könglüm, köngli)	كۆڭۈل (كۆڭلۈم، كۆڭلى)	8
Hello! How do you do? How are you?	yaxshimusiz	ياخشىمۇسىز	3
help, assist	yardem ber- [+GA]	ياردەم بەر-	9
help, assistance	yardem	ياردەم	9
hepatitis	jiger késili	جىگەر كېسىلى	15
Hey!	hoy!	ھوي!	11

hey! (expresses surprise)	hey	ھەي	14
high (place, price); real, actual; upright, erect	öre	ئۆرە	14
hit, strike, beat, knock; blow (wind)	ur- [+ni]	ئۇر-	15
holiday, vacation, school break	tetil	تەتىل	12
hometown, home	yurt	يۇرت	8
homework, assignment	tapshuruq	تاپشۇرۇق	4
hope, expect, wish, anticipate	ümid qil-	ئۈمىد قىل-	9
hope, expectation, wish, anticipation	ümid	ئۈمىد	9
hope, wish, expect	arzu qil-	ئارزۇ قىلىش	9
hope, wish, expectation	arzu	ئارزۇ	9
horse	at	ئات	8
hospital, clinic, infirmary	doxturxana	دوختۇرخانا	12
hot, warm; heat, high temperature; feverish	issiq	ئىسسىق	10
Hotän, Khotan (city in s. Xinjiang; Hetian 和田)	Xoten	خوتەن	15
hour; watch, clock; o'clock	sa'et	سائەت	6
house, home, room	öy	ئۆي	3
how many?	qanche	قانچە	5
how much ...?	qanchilik	قانچىلىك	12
how much? how many?	nechche	نەچچە	5
how; what kind of	qandaq	قانداق	2
human being, humankind, *homo sapiens*	insan	ئىنسان	11
human body; constitution	beden	بەدەن	13
hundred	yüz	يۈز	6
hurt, ache, be painful, be ill, be sore	aghri-	ئاغرى-	15
hurt, cause pain, injure	aghrit- [+ni]	ئاغرىت-	15
husband, spouse, companion; comrade	yoldash	يولداش	10
I	men	مەن	3
ice cream	marozhni	ماروژنى	14
idea, thought; opinion, viewpoint	pikir (pikrim, pikri)	پىكىر (پىكرىم، پىكرى)	8
illness, disease, sickness, disorder; patient	késel	كېسەل	15
illness, sickness, pain, ailment; patient	aghriq	ئاغرىق	12
important, significant	muhim	مۇھىم	7
important, vital	zörür	زۆرۈر	12

in my view, according to me	méningche	مېنىڭچە	9
in need of, wanting, lacking	muhtaj [+DA]	مۇھتاج	12
in your view, according to you	sizningche	سىزنىڭچە	9
income	kirim	كىرىم	13
increase; exceed; leftover, remaining	ash- (éshish) [+ni]	ئاش-	14
individual, person	shexs	شەخس	13
inexpensive, cheap	erzan	ئەرزان	9
infectious, contagious	yuqumluq	يۇقۇملۇق	15
influential, closely connected	yéqin munasiwetlik	يېقىن مۇناسىۋەتلىك	13
injection, syringe shot; intravenous drip	okul	ئوكۇل	15
ink, writing ink (pron. *siya*) (poss. +*hi* is standard; nonstandard +*si is* also common)	siyah (siyahim, siyahi (~-yi))	سىياھ (سىياھىم، سىياھى~ سىيايى)	8
insert, cover, place, put lay, set, plant, arrange, build, lock; put on (clothing); move, carry, pretend, engage, install; (aux.) inadvertent act	sal- (sélish) [+ni]	سال- (سېلىش)	13
inside, inner part; (Postp.) within, including	ich	ئىچ	8
interesting, exciting, fascinating	qiziqarliq	قىزىقارلىق	9
interesting, humorous; hot	qiziq	قىزىق	7
introduce	tonushtur- [+ni]	تونۇشتۇر-	11
invitation, request (verbal or written)	teklip	تەكلىپ	11
invite	teklip qil-	تەكلىپ قىل-	11
invite, call over	chaqir- (chaqirmaq, chaqirish) [+ni]	چاقىر- (چاقىرماق، چاقىرىش)	7
ironwork, metalwork	tömürchilik	تۆمۈرچىلىك	8
irrigate, water	sughar- (sughurush) [+ni]	سۇغار- (سۇغۇرۇش)	14
is (apparently, it seems...); indirectly known by speaker, unsubstantiated	iken	ئىكەن	12
is not, not being (nominal negation)	emes	ئەمەس	1
jacket, light coat; caftan	chapan	چاپان	8
Jemilä (female name)	Jemile	جەمىلە	9
journal, magazine, periodical (old spelling: *zhornal*; sometimes *jurnal~jornal*)	zhurnal	ژۇرنال	1
journalism	xewerchilik	خەۋەرچىلىك	11
journalism	muxbirliq	مۇخبىرلىق	11
journalist	muxbir	مۇخبىر	11

journey, trip, tour, excursion	sayahet	ساياھەت	15
just (now), recently	yéngiraqta ~ yéngila	يېڭىراقتا ،يېڭىلا	14
just now	hazirla	ھازىرلا	15
just now, for the time being	hazirche	ھازىرچە	13
just now, recently, so now	emdi	ئەمدى	7
just, hardly, scarcely, with difficulty	aran	ئاران	15
Kashgar (city and area in southwestern Xinjiang)	Qeshqer	قەشقەر	10
Kazakh language; in the Kazakh way	Qazaqche	قازاقچە	5
Kazakh; Kazakh person	Qazaq	قازاق	5
kebab, barbequed meat with spices	kawap	كاۋاپ	15
kick; thresh	tep- (tepmek, tépish) [+ni]	تەپ-	14
kilo, kilogram	kilo	كىلو	5
kilometer (common nonstand. spelling: *kilométir*)	kilométr (*kilométir*)	كىلومېتر (كىلومېتىر)	5
kind, variety, type, sort	xil	خىل	10
king, sovereign (poss. -*sha+hi* is standard, but nonstandard -*sha(h)+si* is also common)	padishah (padishahi (~si))	پادىشاھ (پادىشاھى، -سى)	8
kinship; relatedness	tughqanchiliq	تۇغقانچىلىق	11
know, be acquainted	tonu- (tonumaq, tonush) [+ni]	تونۇ- (تونۇماق، تونۇش)	5
know, understand	bil- (bilmek, bilish) [+ni]	بىل- (بىلمەك، بىلىش)	4
known, clear, obvious; certain, particular	melum	مەلۇم	15
Kyrgyz, Kyrgyz (person)	Qirghiz	قىرغىز	9
land, country	el	ئەل	12
last night, evening	axsham	ئاخشام	6
last year	bultur	بۇلتۇر	11
last, continue	dawamlash- [+ni]	داۋاملاش-	13
late	kech	كەچ	14
late, tardy, belated	waqche	ۋاقچە	14
Latin-script Uyghur orthography (1970s)*	yéngi yéziq	يېڭى يېزىق	9
laugh, smile	kül-	كۈل-	15
laundry, dirty clothes or linen	kir	كىر	7
learn	ögen- (ögenmek, öginish) [+ni]	ئۆگەن- (ئۆگەنمەك، ئۆگىنىش)	3
leave, depart, go away; spend; (aux.) change; unforeseen, accidental, intensive	ket- (ketmek, kétish)	كەت- (كەتمەك، كېتىش)	6

left (side)	sol	سول	9
leftover, extra	ashqan	ئاشقان	14
leghman (dish of noodles and meat sauce)	lengmen (pron. *leghman*)	لەڭمەن	2
lend	ariyet ber- [+ni] [+GA]	ئارىيەت بەر- (~بەرمەك، ~بېرىش)	7
less, fewer, fairly little, fairly few	azraq	ئازراق	15
lesson, class, lecture	ders	دەرس	4
Lätipä (female name); kind, gracious	Letipe	لەتىپە	14
letter, character, glyph	herp	ھەرپ	4
letter, postal letter; complex (Chinese or typeset) character	xet	خەت	4
library	kütüpxana	كۈتۈپخانا	7
lie down	yat- (yétish)	يات- (يېتىش)	12
lie sick in bed	aghrip yat-	ئاغرىپ يات-	15
life, living, livelihood, lifestyle	turmush	تۇرمۇش	6
light, ray; Nur (male name)	nur	نۇر	9
like that, thus	undaq	ئۇنداق	13
like what?	qandaqraq	قانداقراق	15
linguist, philologist	tilshunas	تىلشۇناس	11
linguistics, philology	tilshunasliq	تىلشۇناسلىق	11
listen, hear	angla- (anglimaq, anglash)[+ni]	ئاڭلا- (ئاڭلىماق، ئاڭلاش)	4
literature, *belles-lettres*	edebiyat	ئەدەبىيات	4
liver	jiger	جىگەر	15
living, life; alive	hayat	ھايات	10
living, small trade, business sideline	oqet	ئوقەت	8
loan, debt	qerz	قەرز	13
lock (up), padlock	qulup sal-	قۇلۇپ سال-	15
lock, padlock	qulup	قۇلۇپ	15
long	uzun	ئۇزۇن	12
Look at this!, Behold, here it is!	mana	مانا	8
look at, look after, consider	qara- (qarimaq, qarash) [+ni]	قارا- (قارىماق، قاراش)	3
look there!, hey look at that!	ene	ئەنە	7
look, so let's..., well then; where	qéni	قېنى	14
magazine with a white cover	aq tashliq zhurnal	ئاق تاشلىق ژۇرنال	2
Mahirä (female name); clever	Mahire	ماھىرە	4

man, person	adem	ئادەم	1
manager, head, chairperson	mudir	مۇدىر	11
manta; steamed dumplings	manta	مانتا	2
market; commercial district; shopping area	bazar (pronounced *bazaa*)	بازار	3
Märyäm (female name)	Meryem	مەريەم	1
mathematics	matématika	ماتېماتىكا	4
meal, cooked food, food	tamaq	تاماق	2
meat, flesh	gösh	گۆش	9
medicine, medication, remedy, pills, elixir	dora (pronounced *dara*)	دورا	15
meet one another (recip.), get together, chance upon	uchrash- (uchrashmaq, uchrishish) [+bilen]	ئۇچراش-	8
meet, chance (upon)	uchra- (uchrimaq) [+GA]	ئۇچرا- (ئۇچرىماق)	14
meet, encounter (caus. of *uchra-*)	uchrat- (uchratmaq, uchritish) [+ni]	ئۇچرات- (ئۇچراتماق، ئۇچرىتىش)	8
meet, see each other (recip. of *kör-*)	körüsh-	كۆرۈش-	12
meeting, conference, assembly; gathering	yighin	يىغىن	6
melon (honeydew, cantaloupe, Hami melon, but not watermelon)	qoghun	قوغۇن	5
memorize	yadla- (yadlimaq, yadlash)	يادلا- (يادلىماق، يادلاش)	6
memory, recollection	es (ésim, ési)	ئەس (ئېسىم ، ئېسى)	12
mend, repair, put right (=*ongla-*)	ongsha- (ongshimaq) [+ni]	ئوڭشا- (ئوڭشىماق)	15
midday, noon (adj., abstract n.)	chüshlük	چۈشلۈك	15
middle, medium, center	ottura	ئوتتۇرا	10
midnight; late at night	yérim kéche	يېرىم كېچە	6
mild, temperate, cool, fresh, freshness	salqin	سالقىن	10
minute	minut	مىنۇت	6
miss, long for, yearn for	séghin- [+ni]	سېغىن-	13
Monday	düshenbe	دۈشەنبە	6
money	pul	پۇل	13
month; moon	ay	ئاي	10
more or less, somewhat, occasionally, at times	anche-munche	ئانچە- مۇنچە	15
moreover, furthermore, besides, on top of that	uning üstige	ئۇنىڭ ئۈستىگە	15
morning (Adj.)	etigenlik	ئەتىگەنلىك	14

morning, dawn early morning (before work or school); early, premature	etigen	ئەتىگەن	6
morning; second half of the morning	chüshtin burun	چۈشتىن بۇرۇن	4
most (superlative)	eng	ئەڭ	2
most of them	köpinchisi	كۆپىنچىسى	7
mother, mom (northern Xinjiang vernacular)	apa	ئاپا	8
mouth, opening; (M.) mouthful, room of	éghiz (aghzim, aghzi)	ئېغىز (ئاغزىم، ئاغزى)	8
move (forward), go (forward, along), proceed, stroll; [+*bilen*] go around with, accompany; (aux.) continued, regular, or frequent action	yür- (often pron. *zhür*)	يۈر-	14
move, shift, flow swiftly, run, pour out, spread	sür-	سۈر-	15
much, many	köp	كۆپ	7
much, many, lots	jiq	جىق	8
Muhtär (male name); chosen one	Muxter	مۇختەر	3
mutton, turnip and rice dish	shoyla	شويلا	14
name; noun	isim (ismim, ismi)	ئىسىم (ئىسمىم، ئىسمى)	1
necessary, required	kérek	كېرەك	8
need, necessity, urge	hajet	ھاجەت	15
neighbor	qoshna (pron. *xoshna*)	قوشنا	13
nephew	jiyen (oghul)	جىيەن (ئوغۇل)	15
nevertheless, despite that, even so	shundaqtimu	شۇنداقتىمۇ	15
new	yéngi	يېڭى	1
news, information	xewer	خەۋەر	11
newspaper	gézit	گېزىت	1
next day, day after	etisi	ئەتىسى	15
next, forthcoming	kéler	كېلەر	9
niece	jiyen qiz	جىيەن قىز	15
night	tün	تۈن	6
night; period from bedtime until next morning	kéche	كېچە	6
nine	toqquz	توققۇز	6
ninety (common nonstd. spelling: توقسەن)	toqsan	توقسان	9
no (in reply to question)	yaq	ياق	1
nobody, no one	héchkim	ھېچكىم	5
noon, midday	chüsh	چۈش	4

north	shimal	شىمال	10
northern, northerly	shimaliy	شىمالىي	10
Norway (place name)	Norwégiye	نورۋېگىيە	2
notebook, exercise book	depter	دەپتەر	1
now, immediately; presently, nowadays	hazir	ھازىر	4
nowhere, anywhere	héch yer + [V_{neg}]	ھېچ يەر	14
numeral; size; score	nomur	نومۇر	13
Nuriman (female name), light of faith	Nuriman	نۇرىمان	14
Nurmuhämmät (male name)	Nurmuhemmet	نۇرمۇھەممەت	12
nursery, kindergarten, preschool	yesli	يەسلى	15
Nurshat (male name)	Nurshad	نۇرشاد	11
nurture, bring up, rear; (aux.) attempt to, do a little	baq- (béqish) [+ni]	باق- (بېقىش)	15
O.K., all right, never mind, whatever	meyli	مەيلى	14
obligatory, needed	lazim	لازىم	12
office, workroom	ishxana	ئىشخانا	14
official, administrator, functionary, managerial worker	kadir	كادىر	13
oh! ah! (expresses surprise or realization)	he!	ھە!	15
Oh!, gosh!, wow! (expresses dismay or amazement)	pah!	پاھ!	9
Oh, gosh! oh, dear! (expresses dismay)	apla	ئاپلا	15
oil, fat, grease; petroleum, gasoline; battery cell; face cream	may	ماي	15
old (said of inanimate objects)	kona	كونا	2
old script; Arabic-script Uyghur	kona yéziq	كونا يېزىق	9
old, elderly, aged (animate; less polite)	qéri	قېرى	2
on foot, by foot	piyade	پىيادە	7
one, once; a	bir	بىر	1
onion	piyaz	پىياز	14
only, solely, just; (not) at all + *neg.*; however, yet	peqet	پەقەت	5
open; uncover, unpack; turn on	ach- (échish) [+ni]	ئاچ- (ئېچىش)	12
or	yaki	ياكى	9
orange; tangerine (CIS: apél′sin)	apélsin	ئاپېلسىن	5
orchard	bagh	باغ	6
organize, set up	orunlashtur-	ئورۇنلاشتۇر-	11

other, another	bashqa	باشقا	5
outdoors, outside; braid, plait	tala [+DA]	تالا (تالادا)	2
outer, external, exterior; foreign (affairs)	tashqiy	تاشقىي	12
outside, exterior	sirt	سىرت	6
outside, outdoors	tala	تالا	2
pack, bag, carrier bag, sack	xalta	خالتا	10
pack, bag, wrap, fill, load up	qachila- (qachilimaq)[+ni]	قاچىلا- (قاچىلىماق)	14
pair, couple	jüp	جۈپ	10
pal, dear friend, chum (address term; used by youth)	adash	ئاداش	9
paper	qeghez	قەغەز	1
parents; mother and father	ata-ana	ئاتا - ئانا	8
part, section, unit	qisim	قىسىم	7
partial, incomplete	toluqsiz	تولۇقسىز	10
pass on greetings	salam ber-	سالام بەر-	10
pass on, convey, relay	yetküz- (yetküzmek, yetküzüsh) [+ni] [+GA]	يەتكۈز- (يەتكۈزمەك، يەتكۈزۈش)	7
pass, go through, transcend, occur, penetrate, undergo; (aux.) single occasion	öt- (ötmek, ötüsh)	ئۆت- (ئۆتمەك، ئۆتۈش)	4
past, previous, last	ötken (cf. *öt*-'pass')	ئۆتكەن	13
peace, quiet, calm	tinchliq (often pron. *téchliq*)	تىنچلىق	4
peach	shaptul	شاپتۇل	6
peaked cap	shepke	شەپكە	3
peanut(s)	xasing (yer yangighi)	خاسىڭ (يەر ياڭغىقى)	10
pear, Asian pear	neshpüt	نەشپۈت	5
pedagogical, pertaining to school	derslik	دەرسلىك	7
pen	qelem	قەلەم	1
pencil; sibling (male or female)	qérindash	قېرىنداش	10
percent	pirsent	پىرسەنت	9
perhaps, maybe, possibly, seemingly	belkim	بەلكىم	8
period, duration	mezgil	مەزگىل	12
person	kishi	كىشى	11
person from Kuchar (city in south-central Xinjiang, Ch. Kuche 库车)	Kucharliq	كۇچارلىق	8
person from where?	nelik	نەلىك	8
Peter (male name) (do not spell asپيتر)	Pitér	پىتېر	12

physical exercise, sport	tenterbiye	تەنتەربىيە	10
pictorial, illustrated magazine	resimlik	رەسىملىك	7
pile up, heap up (grain)	cheshle- (cheshlimek) [+ni]	چەشلە- (چەشلىمەك)	14
pit, hole; cellar	ora	ئورا	14
pitiful, regrettable	epsuslinarliq	ئەپسۇسلىنارلىق	15
place, location; residence, abode	jay	جاي	10
place, position, seat	orun (ornum, orni)	ئورۇن (ئورنۇم، ئورنى)	8
place, position, seat; position, work unit	orun	ئورۇن	6
plan, scheme; production quota (CIS: *plan*)	pilan	پىلان	12
plastic, synthetic	sulyaw	سۇلياۋ (پىلاستىنكا)	10
plate, shallow dish, saucer, tray	texse	تەخسە	1
play, have fun	oyna- (oynimaq, oynash)	ئوينا- (ئوينىماق، ئويناش)	6
pliers, pincers, tongs, forceps	ambur	ئامبۇر	15
pocket (in garment)	yanchuq	يانچۇق	15
Polat (male name); steel	Polat	پولات	2
political	siyasiy	سىياسىي	14
possible, likely	mumkin	مۇمكىن	12
post office	pochtixana	پوچتىخانا	12
post, mail	pochta	پوچتا	12
pot, wok, cauldron (usually with four handles)	qazan	قازان	15
potato	yangyu (yangyuyum)	ياڭيۇ (ياڭيۇيۇم)	14
practice, do exercises	meshq qil-	مەشق قىل-	4
precipitate, fall from sky (rain, snow)	yagh- (yaghmaq, yéghish)	ياغ- (ياغماق، يېغىش)	10
precisely, exactly	del	دەل	14
preparation(s)	teyyarliq	تەييارلىق	14
present, current, modern	hazirqi	ھازىرقى	11
present, gift	sowghat	سوۋغات	9
press, print; load, cover; oppress	bas- (bésish) [+ni]	باس- (بېسىش)	13
pretty, lovely; nicely	chirayliq	چىرايلىق	9
price, cost, value, worth	baha	باھا	13
primary, initial, elementary, beginning	bashlanghuch	باشلانغۇچ	10
private, personal	shexsiy	شەخسىي	13
problem, question, difficulty, dilemma	mesile	مەسىلە	12
problem, trouble, nuisance; lateral branch; Too bad!	chataq	چاتاق	15

promise, make a pledge	wede ber- [+GA]	ۋەدە بەر-	14
promise, pledge	wede	ۋەدە	14
put, set, arrange; stop, settle, give up; establish; (aux.) act in advance	qoy- [+ni]	قوي-	14
Qari (male name); reader of scripture	Qari	قارى	8
question	so'al	سوئال	5
quick, fast ; quickly	téz	تېز	15
quite, considerably	xéli	خېلى	2
Qumul (city and region in eastern Xinjiang, Ch. Hami 哈密)	Qumul	قۇمۇل	8
Qumulite, a person from Qumul	Qumulluq	قۇمۇللۇق	8
rain	yamghur	يامغۇر	10
raw, unprocessed	xam	خام	6
read, study	oqu- (oqumaq, oqush) [+ni]	ئوقۇ- (ئوقۇماق، ئوقۇش)	3
recently, lately	yéqinda	يېقىندا	9
recover, get better, be healed	saqay- (saqiyish) [+ni]	ساقاي- (ساقىيىش)	15
red	qizil	قىزىل	2
relations, relationship, connection, contact	munasiwet	مۇناسىۋەت	13
relative, relation (by birth)	tughqan (pron. *tuqqan*)	تۇغقان	11
remember, recollect, recall, bear in mind, miss	esle- (eslimek) [+ni]	ئەسلە- (ئەسلىمەك)	15
Räna (female name); chrysanthemum	Rena	رەنا	2
rent, lease	ijarige al-	ئىجارىگە ئال-	13
rent, lease; rented, leased	ijare	ئىجارە	13
repair, mend, fix	rémont qil-	رېمونت قىل-	13
repairs, mending	rémont	رېمونت	13
reporter, columnist	xewerchi	خەۋەرچى	11
reprimand, discipline	tenqid qil- [+ni]	تەنقىد قىل-	7
resemble, seem, be similar, be up to expectation	oxsha- (oxshimaq) [+GA]	ئوخشا- (ئوخشىماق)	10
resource, way out, method	amal	ئامال	15
result, score, achievement	netije	نەتىجە	13
retire, go into retirement	pénsiyige chiq-	پېنسىيەگە چىق-	13
retirement	pénsiye	پېنسىيە	13
return, go back	qayt- (qaytmaq, qaytish) [+GA]	قايت- (قايتماق، قايتىش)	3
return, send back	qaytur- [+ni]	قايتۇر-	13

review, repetition	tekrar	تەكرار	6
review, do repeatedly	tekrar qil-	تەكرار قىل-	6
revise, practice	tekrarla- (tekrarlimaq, tekrarlash)	تەكرارلا- (تەكرارلىماق، تەكرارلاش)	6
revolve, go round; wander, tour; change, turn (into)	aylan- (aylinish) [+ni]	ئايلان- (ئايلىنىش)	14
rice pilaf (dish of meat, carrots & rice)	polu	پولۇ	2
ride	min- [+ni]	مىن-	7
right (side)	ong	ئوڭ	9
ripe, cooked, done; mature; thoroughly	pishshiq	پىششىق	14
ripen, be ripe; be cooked, be baked	pish-	پىش-	15
river	derya	دەريا	10
road, route, way	yol	يول	13
roommate, dorm mate, housemate	yataqdash	ياتاقداش	14
Roshengül (female name), bright flower	Roshen'gül	روشەنگۈل	6
run, jog (CIS *zhügür-*)	yügür- (pronounced *yüger-*) (yügürmek, yügürüsh)	يۈگۈر- (يۈگۈرمەك، يۈگۈرۈش)	6
Ruqiyä (female name); doer of kind deeds	Ruqiye	رۇقىيە	14
Russia (place name)	Rusiye	رۇسىيە	2
Sä'idä (female name), happiness	Se'ide (also as *Sajide*)	سەئىدە (ساجىدە)	14
Sabir (male name)	Sabir	سابىر	9
sack, gunnysack	taghar	تاغار	14
salary, wages, earnings	ma'ash (pron. *maash*)	مائاش	13
salt	tuz	تۇز	15
salt-free; tasteless, insipid	tuzsiz	تۇزسىز	15
Sattar (male name)	Sattar	ساتتار	14
Saturday	shenbe (pronounced *shembe*)	شەنبە	6
save, economize	iqtisad qil-	ئىقتىساد قىل-	13
savings (CIS: *zhighqan*)	yighqan (pron. *zhiqqan*)	يىغقان	14
say, speak; (aux.) quotative	de- (démek, déyish)	دە- (دېمەك، دېيىش)	3
scatter, spill out, dissipate, emit	chach- (chéchish) [+ni]	چاچ- (چېچىش)	15
school desk	parta	پارتا	8
school workbook, exercise book	derslik kitab	دەرسلىك كىتاب	7
school, college, institute; religious school	mektep	مەكتەپ	3
screwdriver	etwirke	ئەتۋىركە	15

scythe, cut, harvest	or- [+ni]	ئور-	14
search, look for	izde- (izdimek, izdesh) [+ni]	ئىزدە- (ئىزدىمەك، ئىزدەش)	3
season; division, chapter	pesil (possessive *pesli*)	پەسىل	10
second	ikkinchi	ئىككىنچى	6
secondary school (junior and high)	ottura mektep	ئوتتۇرا مەكتەپ	10
section; department, office	bölüm	بۆلۈم	12
see, look; read, meet; consider; (aux.) tentative	kör- (körmek, körüsh) [+ni]	كۆر- (كۆرمەك، كۆرۈش)	4
see off, bid farewell, hand over, cause to leave	uzat- (uzitish) [+ni]	ئۇزات- (ئۇزىتىش)	14
self; yourself (deferential address term)	öz	ئۆز	8
sell	sat- (satmaq, sétish) [+ni]	سات- (ساتماق، سېتىش)	5
semester	mewsum	مەۋسۇم	12
send, dispatch	ewet- [+ni]	ئەۋەت-	11
seven	yette	يەتتە	6
seventy	yetmish	يەتمىش	9
sew, stitch; sow, plant; insert, put up	tik- (tikmek, tikish)	تىك- (تىكمەك، تىكىش)	8
sheep	qoy	قوي	14
shoe, pair of shoes; foot; leg; base, end	ayagh	ئاياغ	3
short (in height)	pakar	پاكار	2
show, demonstrate, point out	körset- (körsitish) [+ni]	كۆرسەت- (كۆرسىتىش)	15
side, edge, border	yaq	ياق	8
side, edge, border; immediate vicinity	yan	يان	15
side, fringe, margin	chet	چەت	12
Sidiq (male name)	Sidiq	سىدىق	1
since, ever since	buyan [+Din]	بۇيان	15
single, individual; counter for many objects	tal	تال	10
sit, sit down; settle, reside; (aux.) continuation within a short period	oltur-	ئولتۇر-	9
six	alte	ئالتە	6
sixty	atmish	ئاتمىش	9
skullcap	doppa	دوپپا	3
sleep	uxla- (uxlimaq, uxlash)	ئۇخلا- (ئۇخلىماق، ئۇخلاش)	6
slow, tardy; gently; behind schedule	asta	ئاستا	9

slowly, gradually	asta-asta	ئاستا-ئاستا	13
small shop, kiosk, market stall	dukan	دۇكان	10
small, little	kichik	كىچىك	1
smith, metallurgist	tömürchi	تۆمۈرچى	8
snack seeds (sunflower, melon)	shimishke	شىمىشكە	10
snow	qar	قار	10
so, therefore	shunga	شۇڭا	4
soft, mild	yumshaq	يۇمشاق	5
soldier	esker	ئەسكەر	11
solution	hel	ھەل	12
solve, resolve	hel qil-	ھەل قىل-	12
some, certain	bezi	بەزى	5
some, several, a number of	birqanche	بىرقانچە	5
some, several, a number of	birnechche	بىرنەچچە	5
sometimes	bezide (bezi +*DA*)	بەزىدە	5
soon, almost	az qal-	ئاز قال-	15
soul, life; dear, beloved	jan	جان	10
sound, voice	awaz	ئاۋاز	8
south	jenub	جەنۇب	10
southern, southerly	jenubiy	جەنۇبىي	10
sow, plant seeds; grow	téri- (térimaq, térish) [+ni]	تېرى- (تېرىماق، تېرىش)	14
space between, interval, clearance, gap	ariliq	ئارىلىق	12
specialization, specialty; subject, major	kesip (kespim, kespi)	كەسىپ	11
spend (money)	xejle- [+ni]	خەجلە-	13
spend a night, stay over; land, alight	qon- [+DA]	قون-	13
spend time, pass time	waqit öt-	ۋاقىت ئۆت-	6
spread out, roll out, lay out; air; put out to pasture	yay- (yéyish) [+ni]	ياي- (يېيىش)	14
spring, early spring; thawing season	etiyaz	ئەتىياز	10
spring; late spring; sprouting season	bahar	باھار	10
stand up, get up (from sitting)	orundin tur-	ئورۇندىن تۇر-	6
stand, get up; stay, reside; live, be settled; persist; (aux.) habitual, repetitive, durative; briefly, for a while	tur- (turmaq, turush)	تۇر- (تۇرماق، تۇرۇش)	4
star	yultuz	يۇلتۇز	10
start, begin	bashla- (bashlimaq) [+ni]	باشلا- (باشلىماق)	14

station, stop	béket	بېكەت	14
station, terminal	istansa	ئىستانسا	9
stay, remain, be left over, left behind, give up; (aux.) end up being (unintentional result); be about to, nearly happen	qal- (qalmaq, qélish)	قال- (قالماق، قېلىش)	9
stick, adhere (to); be infected; be soiled, stained	yuq-	يۇق-	15
stop, halt, cease	toxta- (toxtimaq, toxtash)	توختا- (توختىماق، توختاش)	14
storm, windstorm, sandstorm, gale, hurricane	boran	بوران	10
story	hikaye	ھېكايە	7
straight (on), direct; opposite	udul	ئۇدۇل	9
street, neighborhood side road	kocha	كوچا	15
strive, be diligent	tirish- (tirishmaq, tirishish)	تىرىش- (تىرىشماق، تىرىشىش)	7
student, pupil	oqughuchi	ئوقۇغۇچى	1
sugar, granulated sugar	shéker	شېكەر	15
suitcase	chamadan	چامادان	15
summer	yaz	ياز	10
Sunday	yekshenbe	يەكشەنبە	6
sunshine, sunlight	aptap	ئاپتاپ	14
sweater, jumper, cardigan	popayka	پوپايكا	8
sweets, candy	kempüt (pron. *kempit*)	كەمپۈت	10
table, flat desk	üstel	ئۈستەل	1
table, workbench (= *üstel*)	joza	جوزا	15
Tahir (male name)	Tahir	تاھىر	10
tailor (cf. *mexanik* ‘mechanic’)	mashinichi	ماشىنچى	11
tailoring, machine sewing	mashinichiliq	ماشىنچىلىق	8
take (for another’s benefit)	apirip ber- [+ni]	ئاپىرىپ بەر-	8
take a vacation, go on holiday	tetil qil-	تەتىل قىل-	12
take an exam (*ber-* ‘give’)	imtihan ber-	ئىمتىھان بەر-	4
take away, carry away, take out (< *élip ket-*)	eket- (ekitish) [+ni]	ئەكەت- (ئەكىتىش)	15
take away, take along (< *elip bar-* ‘take+go’)	apar- (aparmaq, apirish) [+ni]	ئاپار- (ئاپارماق، ئاپىرىش)	8
take care, pay attention, be alert	diqqet qil-	دىققەت قىل-	14
take medicine	dora ich-	دورا ئىچ-	15
talk	gep qil- [+GA]	گەپ قىل-	11

talk, speak	sözle- (sözlimek, sözlisish)	سۆزلە- (سۆزلىمەك، سۆزلەش)	7
talk together, converse (recip. of *sözle-*)	sözlesh- (sözlishish)	سۆزلەش- (سۆزلىشىش)	12
talk, words, speech	gep	گەپ	7
tall, high (people, things)	égiz	ئېگىز	2
tape, ribbon, film	lénta	لېنتا	13
tasty, flavorful	temlik	تەملىك	2
tea; (tea) party	chay	چاي	13
teach class, give a class (*öt-* 'pass')	ders öt-	دەرس ئۆت-	4
teach, instruct	oqut- [+ni]	ئوقۇت- (ئوقۇتماق، ئوقۇتۇش)	9
teacher	mu'ellim	مۇئەللىم	1
teacher, instructor	oqutquchi	ئوقۇتقۇچى	1
teaching, pedagogy	oqutquchiliq	ئوقۇتقۇچىلىق	10
technology, technique	téxnika	تېخنىكا	15
telegram	télégramma	تېلېگرامما	12
television station	téléwizor istansisi	تېلېۋىزور ئىستانسىسى	9
television, TV	téléwizor	تېلېۋىزور	9
tell, recount	éyt- (éytmaq, éytish) [+ni]	ئېيت- (ئېيتماق، ئېيتىش)	7
ten	on	ئون	5
test, try out	sina- (sinimaq)	سىنا- (سىنىماق)	15
text	tékist	تېكىست	6
textile industry; knitting, weaving	toqumichiliq	توقۇمىچىلىق	10
thanks, gratitude (usually to God)	shükür (shükri)	شۈكۈر(شۈكرى)	8
that much, as much as that	unchilik	ئۇنچىلىك	13
that much, that many; thus, so	shunchilik	شۇنچىلىك	13
that one (far from speaker)	ashu	ئاشۇ	1
that one (very far from speaker)	awu	ئاۋۇ	1
that, named, aforementioned	shu	شۇ	1
that; he, she, it	u	ئۇ	1
theater	tiyatirxana	تىياتىرخانا	6
theatrical play, performance; theater (CIS *teatr*)	tiyatir	تىياتىر	6
then, if that is so, in that case	emise	ئەمىسە	3
therefore, for that reason	shuning üchün	شۇنىڭ ئۈچۈن	12
therefore, so, hence	shunglashqa	شۇڭلاشقا	13

they, those	ular	ئۇلار	1
they; those	ular	ئۇلار	2
thick (and flat), close, dense	qélin	قېلىن	10
thin, slender (and flat)	népiz	نېپىز	10
thing, item	nerse	نەرسە	1
think, consider, have in mind, expect	oyla- (oylimaq) [+ni]	ئويلا- (ئويلىماق، ئويلاش)	9
thirty	ottuz	ئوتتۇز	5
this (close to speaker)	bu	بۇ	1
this one (for objects)	mawu	ماۋۇ	1
this one (objects or situations just mentioned)	mushu	مۇشۇ	1
those at home, parents and siblings	öydikiler	ئۆيدىكىلەر	13
thousand	ming (pronounced *mung*)	مىڭ	9
thread, yarn (CIS: *zhip*)	yip (pronounced *zhip*)	يىپ	15
three	üch	ئۈچ	3
thresh, trample out (grain)	xaman tep-	خامان تەپ-	14
threshing floor, winnowing area	xaman	خامان	14
throw, cast, abandon; (aux.) sudden, uncontrolled	tashla- [+ni]	تاشلا-	13
Thursday (first syll. has primary stress)	peyshenbe	پەيشەنبە	6
thus, in that way, that's so (Demonstr. PN)	shundaq	شۇنداق	8
ticket, coupon, voucher	bélet	بېلەت	9
tie up, bind	baghla- (baghlimaq) [+ni]	باغلا- (باغلىماق)	15
time passes, time goes by	waqit ket-	ۋاقىت كەت-	6
time, occasion	qétim	قېتىم	6
time, period	zaman	زامان	11
time; time period, free time	waqit	ۋاقىت	6
today	bügün	بۈگۈن	4
together, united (< *bir* 'one')	birge	بىرگە	4
toilet, lavatory, W.C., washroom	hajetxana	ھاجەتخانا	15
tomato	pemidur	پەمىدۇر	14
tomorrow	ete	ئەتە	3
Tömur (male name); iron	Tömür	تۆمۈر	10
tongue; language	til	تىل	3
top, upper part; (Postposition) above	üst	ئۈست	8
top; high, above	yuquri	يۇقۇرى	13

tractor, farm vehicle (sometimes spelled *tiraktor*)	traktor	تراكتور	10
trade, business	tijaret	تىجارەت	10
trade, do some business	oqet qil-	ئوقەت قىل-	8
trade, sales; baking soda	soda	سودا	11
trader, merchant, salesperson	sodiger	سودىگەر	10
trading, business	sodigerchilik	سودىگەرچىلىك	11
train station	poyiz istansisi	پويىز ئىستانسىسى	9
train, exercise	chéniq- [+ni]	چېنىق-	13
train, locomotive	poyiz	پويىز	9
traveler, passenger	yoluchi	يولۇچى	14
treat, cure	dawala- (dawalimaq) [+ni]	داۋالا- (داۋالىماق)	15
treatment, cure, remedy, therapy	dawalash	داۋالاش	12
tree	derex	دەرەخ	13
tree blossom, bloom; smallpox	chéchek	چېچەك	15
trousers	ishtan	ئىشتان	11
truth, justice; reward, fee, payment	heq (heqqim, heqqi)	ھەق (ھەققىم، ھەققى)	12
Tuesday (primary stress on first syllable)	seyshenbe	سەيشەنبە	6
Turdigül (female name)	Turdigül	تۇردىگۇل	11
Turfan (city in eastern Xinjiang), Tulufan 吐鲁番	Turpan	تۇرپان	14
Turghunjan (male name)	Turghunjan	تۇرغۇنجان	15
turn over, till; turn out; overturn	aghdur- [+ni]	ئاغدۇر-	14
turnip, short white root vegetable (=*turup*)	chamghur	چامغۇر	14
Tursun (male name)	Tursun	تۇرسۇن	14
Tursun'ay (female name)	Tursun'ay	تۇرسۇنئاي	14
twelve	on ikki	ئون ئىككى	6
twenty (CIS *zhigirme*)	yigirme	يىگىرمە	6
two	ikki	ئىككى	3
two-room apartment or house	ikki éghizliq öy	ئىككى ئېغىزلىق	13
understanding, concept; annotation; opinion	chüshenche	چۈشەنچە	9
unemployed, without work	ishsiz	ئىشسىز	15
unfamiliar word, new vocabulary	xam söz	خام سۆز	6
unit of Chinese currency (*kuai* = Ch. *yuan*)	koy	كوي	5
unit of currency (e.g. yuan, yen, dollar, ruble, etc.)	som (see *koy*)	سوم	5

unity, oneness; (ling.) singular	birlik	بىرلىك	15
university	dashö	داشۆ	8
university	uniwérsitét	ئۇنىۋېرسىتېت	3
university department, faculty	fakultét	فاكۇلتېت	4
use, employ, engage, utilize	ishlet- (ishlitish) [+ni]	ئىشلەت-	13
usually, normally	adette	ئادەتتە	4
Uyghur dance	ussul	ئۇسسۇل	6
Uyghur; Uyghur (people)	Uyghur	ئۇيغۇر	2
Uzbek (person)	Özbék	ئۆزبېك	5
Uzbek language; in the Uzbek way	Özbékche	ئۆزبېكچە	5
vegetable (=كۆكتات); cooked vegetable dish	sey	سەي	14
vehicle, car; machine	mashina	ماشىنا	9
(not) very (+neg.), (not) much (used only with negative)	anche	ئانچە	2
very, quite	bek	بەك	2
via, through, by way of (Postposition)	arqiliq	ئارقىلىق	9
video recorder, video player	sin'alghu	سىنئالغۇ	13
videotape	sin'alghu léntisi	سىنئالغۇ لېنتىسى	13
viewpoint, opinion	közqarash	كۆزقاراش	12
visit, call on, see	yoqla- (yoqlimaq, yoqlash)	يوقلا- (يوقلىماق، يوقلاش)	6
volleyball	walibol	ۋالىبول	14
wait, expect; look after (guests), entertain	küt- [+ni]	كۈت-	14
waiting room	kütüsh öyi	كۈتۈش ئۆيى	14
want, desire, aspire	xala- (xalimaq, xalash)	خالا- (خالىماق، خالاش)	9
wash, launder	yu- (yumaq, yuyush) [+ni]	يۇ- (يۇماق، يۇيۇش)	3
washroom, bathroom	suxana	سۇخانا	7
waste, extravagance (~ *bol-*, *qil-*)	israp	ئىسراپ	15
watch, look; look after, care for; compare	qara- (qarimaq) [+GA]	قارا- (قارىماق)	12
water	su	سۇ	2
watermelon snack seeds	gazir	گازىر	10
we	biz	بىز	3
weather clears up	hawa échil-	ھاۋا ئېچىل-	15
weather goes bad	hawa buzul-	ھاۋا بۇزۇل-	15
weather; atmosphere, sky, air	hawa	ھاۋا	10
weave, knot, knit, braid	toqu- [+ni]	توقۇ-	10

Wednesday (primary stress on first syll.)	charshenbe	چارشەنبە	6
week	hepte	ھەپتە	6
well, nicely; nice, pleasant	obdan	ئوبدان	11
west; occident	gherb	غەرب	10
western, westerly, occidental	gherbiy	غەربىي	10
what?	néme	نېمە	1
what?	ne	نە	3
whatsoever (+ neg.), (none/no)... at all	héch (pronounced *hich*)	ھېچ	14
wheat	bughday	بۇغداي	14
when, what time?	qachan	قاچان	5
where at?	nede (< ne + DA)	نەدە	3
where to?	nege (< ne + GA)	نەگە	3
where? what place?	qeyer	قەيەر	5
whether … or …	meyli … meyli	مەيلى. . . . . . مەيلى	14
which side, where?	qayaq?	قاياق	8
which?	qaysi	قايسى	1
white	aq	ئاق	2
who?	kim	كىم	1
why, for what reason?	némishqa (< néme ish +GA)	نېمىشقا (نېمە ئىشقا)	4
wind, breeze	shamal	شامال	10
winnow, toss up and scatter; squander	soru- [+ni]	سورۇ-	14
winter	qish	قىش	9
with, by, about	bilen	بىلەن	2
without recourse, with no choice	amalsiz	ئامالسىز	15
woman; wife; lady	ayal (ayalim, ayali)	ئايال	2
wood, timber	yaghach	ياغاچ	8
wool, fleece; woolen	yung	يۇڭ	8
word	söz	سۆز	6
work	ishle- (ishlimek, ishlesh)	ئىشلە- (ئىشلىمەك، ئىشلەش)	3
workplace, office, agency, work unit	idare	ئىدارە	13
work, employment, labor, service, job	xizmet	خىزمەت	8
work, job; matter, affair, thing	ish	ئىش	3
work, labor	emgek	ئەمگەك	13
worker (white-collar), employee	xizmetchi	خىزمەتچى	3

worry, be anxious	endishe qil-	ئەندىشە قىل-	15
worry, care, anxiety	endishe	ئەندىشە	15
worry, sorrow, concern	ghem-qayghu	غەم- قايغۇ	15
wrench, spanner	kuluch	كۇلۇچ	15
write	yaz- (yazmaq, yézish) [+ni]	ياز- (يازماق، يېزىش)	4
writing, script, written language	yéziq	يېزىق	9
Xinjiang, Chinese Turkestan	Shinjang	شىنجاڭ	3
Yaqupjan (male name)	Yaqupjan	ياقۇپجان	13
year	yil (sometimes pron. *zhil*)	يىل	9
yellow	sériq	سېرىق	2
yes, uh-huh	he'e	ھەئە	1
yesterday	tünügün	تۈنۈگۈن	6
yet, still	téxi	تېخى	9
you (plural, ordinary)	siler	سىلەر	3
you (singular, informal/intimate)	sen	سەن	3
you (singular, polite)	siz	سىز	3
young girl; (address: girl)	qizchaq	قىزچاق	10
young; age, years of age	yash	ياش	2
younger brother	ini	ئىنى	8
younger sister; younger female relative	singil (singlim, singlisi)	سىڭىل (سىڭلىم، سىڭلىسى)	8
Zahidäm (female name); religious, faithful	Zahidem (also as *Zahide*)	زاھىدەم	4